This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

Digitized by Google

*43. K. 41.

MENTEM ALIT ET EXCOLIT

K.K. HOFBIBLIOTHEK
ÖSTERR. NATIONALBIBLIOTHEK

*43. K. 41.

MAXIMS,
THEOLOGICAL IDEAS AND SENTENCES,
OUT OF THE PRESENT
ORDINARY
OF THE
BRETHREN'S CHURCHES
HIS
DISSERTATIONS AND DISCOURSES
From the Year 1738. till 1747.

Extracted by *J. Gambold*, M. A.

With a Letter from the Author annex'd.

LONDON,
Sold by *J. Beecroft* at the Bible and Crown in *Lombard-Street*, 1751.

Jena April the 16
Charles Linné

Digitized by Google

Digitized by Google

PREFACE.

To collect single Thoughts and Sayings of Authors, is nothing unusual. Such are the Scaligerana, *and many more of that Kind; and even Mr.* Pascal's Thoughts *are no more than Hints, whereof his Death prevented any farther Enlargement. That great Critic* Bouhours *selected the Passages he could recommend as sublime in some of the ancient Fathers; and our pious Countryman Dr.* Mapletoft, *those in the Sermons of the* English *Divines, which supplied the most affecting Meditations for the Closet. The present Volume, as containing* Excerpta *from fuller Treatises, resembles the two last; but again, has rather the Nature of the first, in that these are all Thoughts of* one *Mind, and afford in some degree (abating the Defects contracted in my Hands) a just* Picture *of the* present Ordinary of the Church known by the Name of UNITAS FRATRUM.

Every one has heard, in some Light or other, this noble Person's Name mention'd. But we all know Fame's usual Failing, that she at first raises a Mist about Objects. To judge impartially of Him, a likelier Way can scarce be taken, than to look back at what He has preached *in a Course of several Years, as well to the People he was most nearly concern'd with, as before other Auditories; especially since the Discourses, by their Nature and Circumstances, were such a free Pouring-out of his Heart.*

Digitized by Google

The single Circumstance, of speaking on Gospel-Subjects every Day *generally twice at least, and often after having been taken up till the very Minute in other Christian Labours, as He has regularly done in the Congregation he is Ordinary of, besides more publick Sermons, (for but a small Part of what he deliver'd, was taken down and printed) assures any thinking Man, that He must needs speak out of a* Heart *fill'd and itself deeply penetrated with the Ideas he inculcates; at the same time that the great Skill in Scripture, close Argumentation, Delicacy of Thought and Stile,* &c *observable in his Discourses at full length, evidence an uncommon Ability for sacred Oratory and displaying the Divine Truths to others.*

I could wish these Pieces might, some time or other, be all translated entire; in the mean while, an Abridgment *(which is readiest) may not be unacceptable to some. This is so truly such, that Ten Volumes are reduc'd to one. However, the chief* Stamina *of each Discourse are commonly preserv'd; and the whole is given, for the most part, in the Author's very Words; tho' the Necessity of Contraction, implied in all Abridgments, naturally supposes some small Departures from a literal Translation.*

The Order wherein different Subjects present themselves here, being simply that in which they were occasionally *preach'd upon; the Reader must expect the Book to be, in a general View, a mere* Silva *of abrupt Observations. Yet if he'll be pleased to remember, that this Mark* [ ] *denotes always a distinct Dissertation in the Original, or the Entrance*

Digitized by Google

trance upon new Matter, and will then conſider every ſuch Partition ſeparately, he will find that each coheres within itſelf as much as could be look'd for in ſuch Extracts. And that he may at Pleaſure find out, and put together, what in different Places is ſaid on any Article, an Index *is added.*

What are Chriſtians, but a Corporation, by their very Statutes glorying from Age to Age in the Virtues and Acts, dying Love, and all-ſufficient Merits, of JESUS CHRIST? ----- *The Reader, I grant, will poſſibly meet with ſome Sentiments, which have not before occurr'd to his Mind: Yet, let him only compare them well with the* Scripture, *and with the Spirit and inward Structure of* Chriſtianity.

'Tis ſoon diſcern'd in our Author, that a devoted Adherence to Him that loved us, and waſhed us from our Sins in his own Blood, *and a moſt real and magnificent Senſe of his Atonement, inſpires all his Conceptions. He ſpeaks for his Redeemer! ---- but ſuppoſes alſo, that He can yea always muſt, be heard* Himſelf. *I will here inſert what he once diſcours'd to a ſmall Circle of his Brethren, on the Words,* 1 Kings x. Happy are thy Men, which ſtand continually before thee, &c. *Firſt he takes notice,* " that to *ſtand* „ *before* a Perſon, means in Scripture ſo much „ as to be in Waiting, and to ſerve him; and „ that thoſe who ſerve our Saviour in the Affairs „ of his ſpiritual Kingdom, do in a ſpecial „ Manner *hear his Wiſdom.* Only *(ſays he)* ſuch „ muſt remember, that 'tis the very Head and „ Prince of the Church, yea the God over All,

Digitized by Google

„ from whom immediately they receive their „ Orders; and muſt therefore attend every the „ leaſt Beck of his Eye, that they may take no „ Step unworthy of his Preſence with them, or „ of his bleſſed Ideas.

„ That careful, tho' honourable, Situation „ now-mention'd, only ſome however of us are „ properly call'd to, (the ten thouſand times „ ten thouſand Angels, that ſtand before Him, „ *Dan.* VII. we will not at preſent reckon;) „ the moſt part of the Congregation being rather „ employ'd like *Mary*, namely *ſitting at his Feet*, „ Luk. x, 39. This laſt brings with it the moſt „ perfect Joy and Happineſs: And 'tis what no „ Rank or Degree of Church-Members are ex- „ cluded from. Every one has Liberty, at all „ Hours, to draw nigh to his dear Maſter's Feet, „ and to hear the kind Thoughts of his Heart. „ *Moſes* has propheſied long ago of this unlimi- „ ted private Connexion and Audience we ſhould „ have with our Lord; *they ſat down at thy Feet, „ every one ſhall receive of thy Words!* Deut. „ XXXIII, 3.

„ Now the moſt earneſt *Praxis* hereof, is „ properly the diſtinguiſhing *Character* of our „ Congregation from others. And hence thoſe „ who come over to us purely from ſome Admi- „ ration of our outward Order, Method, Eccle- „ ſiaſtical Qualifications, &c. making theſe their „ *ſummum Bonum*, and in their Zeal for theſe, „ raſhly dropping their reſpective old religious „ Exercifes that they had been accuſtom'd to, „ but then, (becauſe they have no true *Life* in „ their

Digitized by Google

„ their *Hearts*) attaining perhaps even leſs in-
„ ward Converſe or Union with their Saviour,
„ than they would have had, if they had ſtaid
„ where they were; are to me an intolerable
„ Claſs of People. On their account, I could
„ almoſt regret the in itſelf bleſſed Courſe of our
„ Congregation —— when I conſider, that
„ ſuch Perſons, after laying aſide that Kind of
„ Impreſſion of, and Addreſs to their Maker
„ and Redeemer, which their former Religious
„ Syſtem taught them, (and which, ſimple,
„ poor, and indiſtinct as it might be, could
„ have been ſufficient however to bring them fi-
„ nally to Him) and only puzzling themſelves
„ with the Congregation-Grace; and after,
„ which uſually follows, growing tired of that
„ alſo; infallibly muſt run headlong into a dry
„ Deiſm, or elſe Looſeneſs of Life. It can turn
„ out no otherwiſe, if any one comes to us, and
„ does not withal (as diligently as ever he before
„ uſed devotional Exerciſes of ſome other Kind)
„ make it his real Buſineſs henceforward to *con-*
„ *verſe* with Jeſus, his Creator and Saviour;
„ and that not only as interceding for others,
„ but alſo, and chiefly, as conferring about what
„ concerns his *own* Heart.

„ The Saviour is, among us, evidently ſet
„ forth in his *ſuffering* and *dying* Form; and
„ the Attachment we feel to his bleſſed *Perſon*
„ upon this Foundation, ought to be ſo ſtrong,
„ as to render the Intercourſe and Communion
„ with Him the *non plus ultra* of every Member
„ of our Congregation as long as he lives. If
„ He even calls any one to ſome ſpecial Service

„ and

Digitized by Google

„ and Labour for Him, ſuch a one cannot but
„ article firſt with Him, that he may not there-
„ by loſe that ſame ſweet private Contemplation
„ of his wounded Perſon and Merits; but that
„ rather, as hitherto This hath been habitually
„ *ſet as a Seal upon his Heart*, it may now be
„ extended likewiſe as a Seal *upon his Arm* or
„ Activity, *Cant.* VIII, 6." --- Thus far He:
And I think the Reader will be directed to ſome Conſiderations thereby that will help greatly to place the enſuing Pages in their proper Point of View.

To conclude, I ſhall wiſh him, if it be poſſible, as much Satisfaction and Edification from theſe Fragments, *as I have had in going over the whole in the* German. *And if this Collection, and the Method thereof, proves agreeable to him, he may expect to ſee it continued; the ſubſequent Years affording as ample Materials.*

MAXIMS

Digitized by Google

MAXIMS *and* SENTENCES, &c.

Out of the Treatiſe entitled JEREMIAH, *printed in the Year* 1739. *(which conſiſts of Obſervations on the Book of that Prophet, applied to the Paſtoral Function.)*

'TIs a Character of a true Preacher, that he cannot ſee beforehand in what manner he ſhall prove ſucceſsful; and rather thinks, another could do better. *Send by him whom Thou wilt ſend.* Exod. IV, 13.

When people who have nothing to do in the Lord's Work, are ſo ready at diſplaying the Defects and Corruptions of the Church, and the Impoſſibility of effecting any thing in the preſent bad ſtate of Religion, it is very impertinent: But when we are indeed to be Prophets, our Deſpondency is quickly removed, and the Heart gets a certain Chearfulneſs.

The holy Scripture is the Foundation, and the received ſymbolical Books refer thereto. How we ſhall get an Opportunity to do Good, or the Cure of Souls, He will ſee, who give us the Call.

Digitized by Google

We pray in Christ's stead, Be ye reconciled. This is the whole of the Evangelical Doctrine; and when it finds Entrance into any Heart, and raises a Desire of Deliverance, and afterwards an incessant Remembrance of him who has deliver'd and saved, then the Christian is compleat, as far as a human Teacher after the old Apostolical way can be helpful to form him.

It is an old reproach cast by *Lucian* upon the *Christians*, that they took Delight to see Troubles and Calamities befall the World. The Servants of Jesus ought rather to be approved to their Hearers as the Friends of Mankind.

The common people are ignorant enough; but many times it is soon remedy'd, when they happen to hear a faithful Servant of God. The lower Rank of Men are not the most incapable.

He that will be serviceable to the Religion and Fold he was brought up in, must not look upon it as a *Babel*, but as a decay'd *Zion*, and that from the Bottom of his Heart.

I ~~can't sufficiently express~~ myself, what a great Privilege it is, that we have Leave to talk throughly with our Lord. But I can well conceive, how *Abraham* held such a long Discourse with him about *Sodom*; I can imagine, how *Isaac* felt himself, when walking from the Well *Lahai-roi*; *Moses*, when he cried, even tho' he said nothing; *David*, when he consulted the Lord about what passed at *Ziph* or *Keilah*; *Hezekiah*, when he expostulated with him on his Sick-Bed, &c.

There

Digitized by Google

There is no better Way for a Servant of God, than reſolutely to ſet himſelf to bear all Injuries and Calumnies.

Witneſſes of JESUS ought to take ſtrict notice, in what Manner they in particular are led by Him, and how far they are to go. But ſuch Obſervations of theirs muſt not be made a general Rule for others, much leſs for all.

How much Philoſophy has incroached upon Chriſtianity, may be ſeen by the famous Book of *Boëtius*, *De Conſolatione*, written by him when in priſon, and expecting ſoon to die! wherein (tho' he was a highly eſteemed Chriſtian) there is no Token to be ſeen, that he, or the *Wisdom* he introduces ſpeaking, had heard any thing of Jeſus.

What is, on the other hand, the true way of directing ſouls? It is this: „ Be affrighted „ at your ſtate by Nature, which is nothing „ but Sin, Miſery and Death. ---- To correct your „ Vices, is not the firſt ſtep, for you neither „ can nor dare do it, being all ſlaves of the „ Devil, and married to Sin. But if you look „ wiſhfully, and ſigh after a Redeemer, He „ is near at hand. —— His Name is Je- „ ſus, the only and eternal Son of God: He „ became a Man, and in the Name of all Sin- „ ners was ſlain for them! where-upon all poor „ Sinners were given to Him by his Father, „ and taken away from Satan, provided they are „ but willing to be free. — He forgives you „ all your Sins; in order to which you need do „ nothing, nor adorn yourſelves at all, but come „ juſt as you are: He will waſh, cloath, and

Digitized by Google

„ ſuſtain you. Only believe Him, and you will
„ obtain Grace. ——— Have you received
„ Grace? Yes, God be praiſed! Have you a
„ mind to ſin again? No! God forbid. Well
„ then, I will tell you ſomething: you are
„ not obliged to do it, but on the contrary you
„ are enabled and intitled to live for Him, and
„ ſerve Him in everlaſting Righteouſneſs, Inno-
„ cency and Happineſs. — What is further to
„ be obſerved? Take care, that with your Good
„ Intention, you likewiſe hit the Mark: Aſk daily
„ for wisdom. You will alſo ſee, that you never
„ ſhall, nor ſhall be able to do ſo much Good,
„ as you fain would, becauſe you are weak: Beg
„ therefore daily his Patience with you. Take
„ heed the Devil does not deceive you, and bring
„ you into a Sin under the appearance of ſome-
„ thing Good: Depart not in a ſingle Thought
„ or word from the written Word, and from
„ the Unction: Fight not with Satan in his own
„ way, but ſend him to Jeſus for his Answer,
„ and bring all Thoughts which look ſuſpicious,
„ preſently in Prayer before the Saviour. Have
„ you been guilty of an Overſight, a Miſtake
„ or Neglect, a wrong Thought, Word or
„ Deed? go directly to the Saviour, and be-
„ wail it: He will bleſs you, that you ſhall be
„ able to do better. Have you good Succeſs?
„ do you ſtand ſtrong, and does the Devil fly
„ from you? lay yourſelves then upon the Heart
„ of Jeſus, and learn that ſhort Doxology, which
„ all the Saints repeat, and which you will once
„ repeat with them in Heaven, *Chriſt's Blood and*

„ *Right-*

Digitized by Google

„ *Righteouſneſs is my only ſpotleſs and Glorious Robe,*
„ *wherein I will appear before God.*

All Ordinances that are of divine Original, ought to have ſuch an Effect upon the Soul of Man, as to create an Attention and holy Awe! ſomewhat like that which plain and ſerious People feel when drawing nigh the Lord's Table, or entring a conſecrated Place. If ever any Good is done in the Societies of Chriſtendom, Men muſt once more become attentive, reverent, and have ſomething of Devotion; for they are at preſent too much relaxed.

I poor Child need but look once in the Bible, and it makes me well for ſeveral Hours after. I ſcarce know what Sorrow I could not preſently appeaſe by a ſhort Saying from thence.

When a Servant of Chriſt will go ſomewhat deeper in reſpect of Chriſtian Exerciſes and Worſhip according to the New Teſtament; he muſt ſelect, on ſome Occaſions, the Believing from the Unbelieving.

Faintneſs and *hanging down of the Hands*, (Heb. 12, 12.) is of two ſorts. It may be from Labour, from much ſtanding and crying after Souls without Fruit. This is very different from the Indolence of one who is loth to quit his bodily Eaſe. For the former there is comfort.

The loving Mind of Jeſus, which he maintained even under his Torments, is alſo the Mind of his Children. Could Men but ſee into their Hearts, when they come out among them, they would perceive that many a Tear of Tenderneſs was newly wiped off. Gen. 43, 31.

Digitized by Google

Out of the Public Diſcourſes deliver'd at BERLIN,* *in the Year* 1738.

THE real Amount of the Second Part of our common Creed, concerning JESUS CHRIST our Lord, (which is ſo often repeated without entring into all the Bleſſedneſs it contains) is no leſs than this. " I believe, that my Saviour, my „ King bears his Name with Honour and Glory. „ I believe his eternal Divinity, and alſo his real „ Humanity: And I believe that I am one of „ his Family. I believe, that I was once loſt; „ yea I have known my Sentence of Death: „ But I believe alſo for certain, that I have „ been ranſom'd and abſolved. I believe, that „ I am the juſt Reward of all his Labour, of „ all his Sweat and Pains: That he has fought „ for and won me with his own Sword and Bow. „ I believe, that I am no more obliged to ſin: „ I believe, I ſhall not die: I believe, that I „ have Victory over the Devil. I believe, that „ I was redeemed not by any Word or Work, „ neither by any Miracle, or abſolute Command „ of God, neither by any new Creation, or „ any other Means; but merely by the Death „ and Puniſhment, the Son of God has ſuffered „ in my ſtead. I believe, that I now belong to „ none but Him, who has purchaſed me: I be-

„ lieve

* The firſt 16. of theſe Diſcourſes being ſo very well known in *Engliſh*, Extracts have been made chiefly from ſome of the others.

Digitized by Google

„ lieve Him to have the Kingdom over all; and „ that wherever I am, I live in Him, in his „ Protection, in his Peace, and in his Order. I am „ now assured, that I have the same unchangeable „ Right with all my Fellow-Citizens, to be as „ uninterruptedly holy as they, and as incessantly „ happy as they all: But I believe also, that I „ am nothing without Him, and that I only live „ for this Reason, because He lives; and as long „ as He lives, I live also. And all this I am „ as firmly assured of, as I know that my Head „ is joined to my Body'!

The greatest Sinner, whose Life has been ever so impious, when in total Despair of all other Help, he addresses himself to the merciful Saviour, can not only have all his Sins washed away, and swallow'd up thro' Christ's Blood, and himself cast in another Mold: but even before this can manifest itself, they are already wiped out of God's Book, and that of Conscience.

As long as a Man thinks he has any good Qualities of his own, and brings something with him to recommend him before God; all this Time he obtains no Benefit. He that will be saved, must come destitute and naked.

He that has felt any thing of the Saviour's Grace, has an Inclination to be holy, and like Him in all things, even in Poverty, Contempt, &c. not out of Constraint, but Liking.

To love Jesus without his Blood and Wounds, by which all has been purchased for us, is an empty Love, not productive either of Life or Chearfulness.

Digitized by Google

We confeſs, that our Saviour was a poor and deſpiſed King, who had none of thoſe things which human Fancy or wiſdom could be taken with. His whole Life was a Series of Sufferings, and amidſt his Preaching he was often much diſtreſſed for the Souls of Men. Laſtly he died a ſhameful Death betwixt two Thieves. This is he, on whom we believe; and ſuch Belief is a great Art and Grace, which only the poor Sinners underſtand.

Whoever hears of the Redeemer's Blood, his Soul is inflamed, and feels ſomething convincing, affecting and transporting, more than from all other Subjects. And if he ſhould be even as unfortunate as *Peter*, yet the Impreſſion remains in the Heart.

The Word of the Croſs has a threefold Effect. 1. A Shame or Bluſhing, becauſe we are Sinners; not only in that we have crucified Chriſt by our Sins, but have lived ſo long in the World without knowing or doing Homage to him. A Child of three Years old can, in its way, excuſe itſelf of Misbehaviour towards Him. 2. A Bowedneſs or Abaſement, in thinking of his Love, to which we owe all Good in Time and Eternity. This gives Opportunity of thanking him in a thouſand things for his meritorious Paſſion; in reſpect of Benefits we enjoy, even Meat and Drink, (which He has ſanctified anew;) in reſpect of Evils he has averted, or freed us from; and even at ſeeing wicked People, ſince the only Difference between us and them is, that we are Sinners who actually have been

Digitized by Google

been helped, and they ſuch as ſtill can. And this occaſions in us a Sympathy and Tenderneſs for poor Mankind. 3. A divine Strength, which animates us ſo, that we are not only willing, but able likewiſe, both to love Him and to ſhew it in Fact

The Love ſhed abroad in the Heart by the holy Ghoſt, is a Perception of that Maſter-piece of Divine Love in the Incarnation and Death of Chriſt. This no Philoſophy can comprehend, but muſt either be confounded at it as ſomething ſublime and prodigious, and become ſilent; or elſe quite ſlight it as ſuperficial. For when it is evident to us, that God indeed ſo loved us, as to become a Man for our ſake, and continue in ſuch a Body as ours, until He had reconciled and ſettled all things again upon a happy Baſis; a Fire is preſently kindled in us, a new Spirit and Mind, which not only can take no Pleaſure in Sin more, but not even in any thing out of Jeſus.

The Word of the Croſs is really too high for human Reaſon, while it has the Appearance of being too low.

Men's Prejudices come from theſe Sources. There is a Pride in the Heart, which would rather merit a thing, than receive it as Bounty: There is a ſhrinking from the Thought of having ſhed Blood, and being ſaved through Blood: It is the Taſte, to like rather what is got by a long Train of Labours, than what comes eaſily: And rather a pompous, than a plain Apparatus to produce any Effect: Laſtly, Men are fond

Digitized by Google

fond of Reaſoning without End, and imagining this Pleaſure would be abridg'd by believing, prefer the Doctrine of Morality to the Goſpel.

A Child of God does the Good, and avoids the Evil, without being bid.

Any one may prevent the Eruptions of Sin in himſelf or others, (which is indeed good and neceſſary on account of Civil Life:) But yet, inward and more disguiſed Sins are apt to enſue, which are afterwards harder to be dealt with. For Mankind cannot cancel the very Syſtem of Sin; none but Chriſtians being able to do this, thro' that ſlaughter'd Lamb, who has broke and disjointed Satan's whole Machine.

Poor Sinners, (ſuch as every one muſt become, to be an Object of Grace) are not thoſe who either make light of their Sins, or have Means at hand to help themſelves: But thoſe who ſee themſelves, with all their Virtues and Good Qualities, ſunk in the ſame Mire of Sin with the worſt Thief or Harlot, (not taking Complacence in that Condition, as if Sin was ſomething ſweet, but ſighing under it) and this alſo quite incurably by any Strength of their own.

No Man is any more loſt on account of the old Sin and Corruption, but on account of Unbelief.

Faith is not a Science which is learnt previouſly, nor wherein we ſometimes think one way, and ſometimes another: But when it takes place, it is firm as a Rock, and rules over the whole Man.

To have the Saviour, is to have experienced him

Digitized by Google

him as *our* Saviour, with a divine Certainty, we having felt ſuch an Impreſſion as we ſhall never forget, which ſhook and alter'd both our inward and outward Man, and filled the Mind with a holy Joy, like that of the firſt Believers.

All who have not the Saviour in this Manner, are, according to Scripture Stile, in a ſtate of Death: In the ſight of God and Angels they are the ſame odious Figure, as a Carcaſs is to us; nor will bear to be look'd at, whilſt void of the Spirit from God.

To deſcribe Religion, — It does not conſiſt in Word, but in *being* and poſſeſſing. 'Tis not a groveling, but a noble Thing. 'Tis not ſelf-invented, but preſcribed beforehand. 'Tis not learnt by rote, but is a new Nature. 'Tis not difficult, but eaſy.

The Unction is a certain Faculty of Diſcernment in a Man who has Grace, whereby he judges of every thing according to the Inſtinct of his Firſt Love.

Satan's Accuſations on account of Unbelief, we overcome thro' the Blood of the Lamb; thoſe on account of Miſtakes, thro' the word of our Teſtimony; thoſe on account of Infirmities, by not loving our Lives unto the Death. *Rev.* XII. 11.

Baptiſm ought to leave ſuch a ſignature, that we could proceed like People mark'd with the Blood of Chriſt, in Covenant with God, who were Maſters over Sin, and could make the Devil fly before us: But ſince People forget that Myſtery, they cannot lay Claim to the Glory of it, till it is viſible once more that they have another

Digitized by Google

ther Spirit within them. *Num.* xiv. 24. However, in baptized Perſons there is a certain Tenderneſs, that they muſt aſſent to the Word; and the Divine Faithfulneſs keeps hold of them by ſome Corner, as it may be poſſible.

Our Saviour has two ſorts of People in the World; ſome, whom he will employ, and others, whom he will diſpenſe with from Work, and give them a Reward of Grace before they can do any thing. Theſe he does not call till the eleventh Hour; which was the Caſe with thouſands in primitive Times, who finiſh'd their Race by Martyrdom almoſt before they had begun it.

What our Saviour's Will is in the whole Affair of Souls; in reſpect of the Religious Conſtitution we belong to, as well as the Commonwealth; and with a view to the Houſes and Places where we ſojourn; all this can be learnt out of the Scripture, only comparing the Tranſactions under the old and new Covenant together, and the Perſons there ſpoken of with ourſelves. No Art is required; we take every thing as it lies before us, and the Senſe which firſt occurs to us is the beſt. The Obſcurity found in the Bible, is owing very much to an Unwillingneſs to obey.

We ſhould conſider our young Children as Princes of God, and Heirs of Salvation thro' the Death of Jeſus.

At our Converſion we muſt be certified, that not only our ſinful Actions are forgiven us, but alſo the Sin itſelf, *viz.* Unbelief; and that our Saviour no more imputes to us that Inſenſibility towards Him, wherein we have lived for

ſo

Digitized by Google

ſo many Years: The Heart muſt be brought to the Obedience of Faith. For Children of God, over and above the Pardon of wicked Actions, obtain alſo Remiſſion of this Sin, which otherwiſe will for ever keep the Soul at a Diſtance from God.

Moſt People, when complaining of Temptations, mean chiefly blaſphemous Thoughts, Attacks of Deſpair, and that they cannot believe all Points which they ought: Yet if they could but cry: " Lord! I would fain believe, help Thou " my Unbelief! " it might be no ſuch great Harm to them, to be convinced once of their ſhallow Bottom. Children of God are moſt afraid, when an Opportunity offers for becoming rich, living at Eaſe, &c. under a good Pretext: here they are ready to pray, " Lead us not into Temptation. "

All Mankind are in two States. Either they are eſcaped (as a Soul takes its Flight out of the Body) from all the former things, the Love of the world, the Works of Darkneſs, the Will of Satan, that Marriage with the old Man, which ſubſiſted till we, thro' the tormented Body of Jeſus, were ſlain unto Sin, and look'd upon as fairly dead. Or elſe they are ſtill married to the Life of Sin, and are ſure to be terrified as if they committed Adultery, if they attempt to go over to the Saviour.

The Doctrine of free Grace, of inſtantaneous Converſion and Forgiveneſs of Sins, is not a Thing which can make People ſecure or preſumptuous: For the Saviour's Intention is, at the ſame time, to do the Work compleatly in all; and

Digitized by Google

and that the Grace they receive, ſhould be afterwards maintained. If he departs from his Rule of converting ſuddenly, it is a Condeſcenſion to ſome People's Make.

Prayer in general is a Conſideration of the Majeſty of God, of the Love of Jeſus Chriſt, of the Blood of the Lamb and the Acts of our King Jeſus, and of the Guardianſhip of the Holy Ghoſt, with Admiration and Joy. Petition in particular, is a requeſting for ſomething needful in regard of our Perſon or Charge.

The Kiſſing of the Son, (*Pſ.* 2, 12.) has different Circumſtances. When one perceives he has hitherto lived in Falſhood, Arrogance, Voluptuouſneſs, Covetouſneſs, Sloth, Enmity and Hardneſs, *&c.* the beſt way is, not to ſpend much Time in conſulting his own Thoughts, Books or other Men, what to do; but to go directly to the Friend of Sinners, and lay his Caſe before him juſt as it is, and beſeech him to exemplify his Power as Creator and Redeemer for his Relief. Then, in a more particular manner, does a Perſon kiſs his Feet. When one is now a Child of his, he alſo kiſſes his Hand; and that ſometimes by way of Deprecation, when one has been defective ſomewhere in Diligence or Faithfulneſs, or miſtook the right Principles. Next follows the Kiſs of the Mouth, *Cant.* 1, 2. Which happens to thoſe who are quite devoted to the Lord, and is a Foretaſte of eternal Life.

It was never deſigned, that the Kingdom of Jeſus ſhould make any general Alteration as to our outward State in the World.

People

Digitized by Google

People ſometimes complain, that they cannot at once do outward Things, and keep near to the Saviour with their Mind. This proceeds from hence, becauſe they have only a Soul and a Body; and when Soul and Body are taken up with ſome Employment, they muſt be ſo long diſengaged from the Saviour. But this continues only till they get a Spirit, or Heart, and till the new Creature ſhews itſelf: For that perſeveres, ſleeping and waking, in a perpetual Reſt and Converſation with its Saviour.

All Servants of God, from the Moment a Soul is brought to our Saviour, ought to look upon her as their Equal: Such a one is henceforth, what the Witneſſes themſelves are. A Soul who has newly received Grace, is as important in the Kingdom of Jeſus, as a Prophet or Apoſtle: ſhe is all that which her Saviour will have her to be. And the Joy both of Diſciples and Children is, that they are poor Sinners and have obtained Grace.

The Friendſhip between our Saviour and us, is like the Love of thoſe Perſons, who engage their Fidelity to each other in Proſperity and Adverſity. When our Reaſon makes all Objections to the contrary, and that ſeemingly with a concluſive Force, yet Love notwithſtanding decides in favour of the Beloved.

The Truths we have ſpoken upon, are what every one may meet within his own Breaſt, and can ſay Amen to them: The Nature of them is ſuch, that a Soul muſt ſay, " It is true! " For ſome Points are already clear to her: and

ſome

Digitized by Google

ſome are indeed as yet lock'd up, (they are myſterious, and ſhe has not yet tried them) but ſtill ſhe ſays, "Amen! may my Heart arrive to that alſo!"

It would be entirely contrary to my Deſign, partially to confine the Preaching of the Goſpel, or occaſion invidious Compariſons. What I have ſpoken, has been ſcriptural Truth: But there are others in this City who alſo preach God's Word, and as far as appears to me, do it with a real Deſire to bring Souls to our Saviour. I don't doubt but ſome of thoſe, who have hitherto ſpoke againſt me, are faithful Witneſſes: They do it out of Solicitude, leſt the Souls ſhould ſuffer Detriment; and it proceeds from their being miſinform'd in Circumſtances.

Out of two Sermons preach'd at Gelnhauſen *in* 1740. *and* 1741.

'TIs a great Pity that we have not ſpent the beſt of our Time, in learning to believe that the Son of God is come in the Fleſh.

If we ſhould ſuppoſe that Mankind, as they commonly live in wild Diſobedience and Ingratitude towards our Saviour, did really believe what is ſaid of Him, we ſhould make their Crime much greater. But the truth is, it has been a thing out of their Road, and they have not yet attended to it.

Some

Digitized by Google

Some have attended, but it has ſtirred up an Enmity in them. The Croſs of Jeſus is uſually an Offence to the pious People in the World; to all thoſe who think a virtuous Life capable of affording Comfort on a Death-Bed. Thoſe cannot comprehend the Neceſſity that Chriſt ſhould become a Sacrifice for us; nor how we are ſaved thro' pure Mercy and Grace, ſo that a Man of the moſt unſpotted Character has the ſame Steps to go in order to attain Heaven, as the vileſt wretch of all. They think alſo, the Doctrine of Salvation by Grace will make People bold in ſinning, and put off their Converſion; not conſidering, that we never promiſe, a Man ſhall be able to believe at the laſt Breath; tho' indeed when he does, a Servant of Chriſt makes no Scruple to deliver ſuch a one into the Saviour's merciful Arms.

'Tis neceſſary to know, whence Sin proceeds, and how it hangs together. For don't imagine, that all the Wickedneſs committed in the World, is done for ſake of the great Pleaſure People find therein; or that Sin is properly the Remora, which hinders them from turning to the Lamb. No, all Sins, Paſſion, Revenge, Laſciviouſneſs, Avarice, Theft, Murder, *&c.* are only Puniſhments of ſomething elſe, *viz.* Unbelief. See *Rom.* 1. 24. So that when any one believes on the Saviour, Sin's Government over him is at an End; whereas another, tho' ever ſo ſolid a Man, tho' he meditates and perhaps writes againſt it, is yet forced to be its Slave. This Poſition brings other and quite new

Digitized by Google

Ideas with it, which People who have not kept close to the Scripture, have never imagined or been accustom'd to.

A professed Atheist was once seen to weep at hearing of our Saviour's Death. He got off by saying, " It was an involuntary Motion. " But by this we see, that the Word spoken with Power has an irresistible Access to such who have been once baptized: And if the Devil did not by various Means steal the Seed again and again out of the Hearts of Christians, they would come in by Troops.

How is it, when the Seed settles in an honest and good Heart? The Person is at once as if he was new-born, having such a View of Things as he never had before. To make him loath all Evil, it no more comes in his Mind what Punishments he might incur, but how much it did cost Jesus to redeem him. This Gospel breaks the Heart, more than any Law whatsoever; to think that Jesus has laboured and suffered so much, and we still defraud him of his Reward.

Sin need no more be combated with, but is killed immediately thro' the Death of Christ, whenever it stirs.

A Penance-Conflict is a true Idea, when applied to the right Person. The real Penance-Conflict was a painful Transaction, whereby the Wrath of God against us was removed, the Adversaries of our Happiness vanquished, and the Heart of Man himself brought into such a state, that he could be relieved: It implies suffering for Misdemeanors committed, and attaining

Digitized by Google

ing a Point propoſed after wreſtling fully and rigidly with the Difficulties. Some well-meaning Perſons in all Denominations of Chriſtendom have recommended ſuch a Thing to the human Soul; inſiſting that we ſhould ſtrive hard, and puniſh ourſelves, in order to obtain Grace: But this is a Miſtake. I am ſteadily perſuaded, that the Lamb of God, at the Time when he ſweated bloody Sweat, has undergone that Kind of Conflict once for all.

What are we now to do on our part? No more than this: We muſt be deeply concerned in our Hearts, and take no right Satisfaction in any thing, till we know that we inherit the Benefit of Chriſt's bloody Sweat and Conflict, that is, are torn looſe from Death and Satan, become free in our Spirit to cleave to our Redeemer, and actually do live to Him henceforth.

---

*Out of ſeven Diſcourſes * on the Divinity of our Saviour, preach'd to the Brethren's Congregation at Herrnhaag, in 1741.*

TO enjoy the Saviour and his *Blood*, is the main Point: To have a Share in the *Man* Jeſus Chriſt, as he atoned for us upon the Croſs, is the Myſtery which a Congregation is employed

---

* Printed alſo in *Engliſh*.

Digitized by Google

about. But to ſpeak much of his Greatneſs, to one that has learnt to know Him, is needleſs: For as it is written in the Hearts of the Heathens, that there is a God, (*Rom.* 1, 19.) ſo this Truth, that Jeſus ſlain for us upon the Tree, is that eternal and living God, is of itſelf clear'd up in the Heart of every Believer. It is the Heart's Language: *No Man can ſay that Jeſus is* JEHOVAH, *but by the Holy Ghoſt.* 'Tis however proper now and then to inform the Brethren and Siſters, (who muſt ſometimes go abroad into the World) how they may expreſs thoſe Thoughts we entertain on that Head, and which are founded in Scripture:

We have to do with the Godhead of Jeſus, properly only ſo far as it is an Office, or in regard of ſome outward Activity. For the Eſſence of God, both Father, Son and Holy Ghoſt, is a Depth ſo profound and unfathomable, that in contemplating it, we ſhould ruin our intellectual Faculty, and yet not be able to frame one juſt Expreſſion concerning it. The Scripture ſays: God in his Eſſence is Father, Son and Holy Ghoſt: But to pretend to define theſe Relations internally, is a weak Attempt.

[St. *John* ſays, (Ch. 1, 1.) That *in the Beginning was* a certain Being, who *was with God*, *and was God*, *and by whom all Things were made.* He calls Him the *Logos*, i. e. *Ratio*, *Cauſa prima*, the firſt Cauſe of all Things. (On which Account it naturally follows, that He is *God over all*, Rom. IX, 5.) He is the Cauſe as well of the Leaves upon the Tree, as of Mankind. And He likewiſe *upholds all*, Heb. 1, 3. Becauſe He would make theſe little Crea-

Digitized by Google

Creatures happy, pleaſed and contented, therefore did he create them. *All Things were created by Him, and for Him*, Col. 1, 16.

Therefore has the little Child in the Cradle, ſuch high Titles as, *The Everlaſting Father*, Iſa. IX, 6.

And when poor *Adam*, his beloved Image, had pitiably fallen, (who then came under Judgment, and his Transgreſſion muſt unavoidably be reſented and ſtrictly puniſh'd; he was fallen into an Entanglement with Satan; and as to himſelf, his whole Nature was ruined) here the Cauſe of all Things began a new Work: He devoted himſelf for Mankind, He took upon Him their Judgment and Condemnation, to aboliſh that Entanglement with Satan, and to ſet right the corrupted Nature of Man. Thus He became the Cauſe of our Redemption and Salvation; and on this account alſo He is the God of Mankind in a particular Manner.]

As concerning the Father and the Holy Ghoſt, they rejoice over *His* Creatures; and they aſſiſt the Son in quickening, preſerving and ſanctifying us. The whole bleſſed Godhead rejoices, that the loving Son has created ſo many Worlds; that He has remedied ſo many Evils; and that when he neither would nor could create Gods, but only imperfect Beings, He has notwithſtanding in ſo glorious a Manner found out Means to preſerve the Honour of the Deity.

The Godhead of our Bridegroom and Brother ſtands indeed firmly grounded upon his eternal Generation and Eſſence: But the Divine Majeſty we

Digitized by Google

actually see in Him, consists in the Things which He hath done.

[Touching the Work of Redemption, —— When our Saviour cried aloud: " It is finished, " then was he made perfect; and from that Hour He became the *Author of eternal Salvation*, Heb. v, 9.

This explains, why He in his Life-time still insisted on the Law, and prescribed Rules. He says himself, " I am not come to destroy the Law, „ but to fulfil it." But on the Cross, all the Demands of the Law have been fulfilled.

If any now should ask, why is this or that Man saved? The Answer is no more, as formerly, Because he is a righteous Man: But whoso has any Understanding, whoso knows the Scripture, sees plainly, that he is therefore saved, because Jesus has died for him; because the Saviour when he was made perfect, hath perfected him together with himself, (Heb. x, 14.) because He hath fulfilled the whole Law in his stead, &c.

We are however to *obey Him*. The Emphasis lies on the Word HIM. For 'tis no new Thing that Man, as a Creature, must be obedient. When People formerly were in any good Frame, they were obedient in a general Sense. Conscience was given the Heathens instead of the Law, for they likewise were to be obedient: but what their Conscience did not tell them of, was not laid to their Charge. *Gen.* xx, 6.

We, instead of this, have the Leading of the Spirit: Which is an admirable Thing for us, since if one was bound to write down all Things, which

go

Digitized by Google

go to compoſe a true Saint, many large Volumes would not ſuffice. Our Saviour has 1) comprized all in few and ſhort general Principles: " Thou „ ſhalt love the Lord thy God with all thy „ Heart, *&c.* and thy Neighbour as thyſelf;" (and that we may come up to this Proportion of Love, let us eſteem our Neighbour better than ourſelves, let us lay down our Lives for the Brethren.) And 2) this is ſettled in our very Nature, *Jer.* xxxi, 33. Now ſince I gladly would always do what is right in my Saviour's Eyes, and this is my Joy and Element; and on the contrary, any high, voluptuous, covetous, dark and earthly Thoughts, are painful and terrible to me; I am in hopes my Saviour will guide me with his Eye, He will give me a Hint when ſomething is approaching, and I ſhall be warned when a Thing is againſt his Mind. I ſhall then ſimply follow Him, do or omit, *&c.* This is Obedience to the Leading of the Spirit in the Heart; which (that we may never be impoſed upon by our own Nature) is always agreeable to the Word of God, where we ſee the entire Plan before us.

We are not ſaved becauſe we obey: But by our obeying, it may be known, that we are ſaved, and have been healed by his Wounds. Any Man might call our Salvation in queſtion, who could tell us: You are not obedient to your Saviour.]

The Father and the Holy Ghoſt are equal to Him, and He equal to Them.

The Father and the Holy Ghoſt ſhall alſo be praiſed to all Eternity: But becauſe *His* Soul has

Digitized by Google

travailed, becauſe *He* has given his Life for a Sin-offering, *&c.* therefore *His* Name is in all our Mouths as Lord and God.

There is no Danger, that we ſhould ſpeak too much of Him: On the contrary, our Teſtimony ſerves only for a limited Period, not to do Juſtice to the Subject. Even our whole Sanctification and Following of Jeſus, is not ſome great Thing, but a happy Child's-Play: And if for eighty Years together our Thoughts had never ſtirred from Him, if for three-hundred Years we had walk'd before Him like *Enoch*, obtaining daily a clearer Knowledge of his Name, his Wounds and Stripes; thus we ſhould indeed have been very happy, but ſtill it would be nothing in compariſon of what He is.

All Things ſerve Him. 'Tis with us only it halts, 'tis with his People it will not go on, when they are to do what every Fruit-tree, what every Blade of Corn, every Brook, River or Sea do unconſtrained. Would we but remain paſſive before Him, like the Wood from which a Veſſel is to be made, *&c.* would we ſo yield ourſelves to be made, ſomething would come of us.

In the firſt Chapter of *Geneſis*, it is indeed ſaid: *God created*, *God* (*the* Elohim) *ſaid*, &c. But in the ſecond and afterwards the Phraſe is, the *LORD God*, the *LORD*, and ſo it has gone on thro' the whole Old Teſtament; they hardly thought any more of that Idea of the firſt Chapter of *Geneſis* concerning the Three-One God. When our Saviour came, He firſt told Men: "I have a "Father," and ſpoke likewiſe of the Holy Ghoſt:

But

Digitized by Google

But on the other hand, He himſelf, our Lord, was the preſuppoſed Foundation of the whole Old Teſtament; He is always underſtood there.

[The Divine Three are in general not ſo divided, but that what one does, the others alſo are concerned in. But yet if we would ſpeak accurately according to the Language of Scripture; God the Father, with his ſpecial Providence and Care, has given himſelf to thoſe who are already Members of his Son, and to none farther: On the contrary, all natural and unconverted People belong to and are under the Government of the Son. In Him they live, move and have their Being: For all Creatures, as ſuch, all Men, ſtand immediately under Him.

Thoſe therefore who don't yet belong to his Family as Lamb, (and for that Reaſon don't yet come under the Father's ſpecial Protection) ought to remember, whenever they breath, whenever they are in Health, when they ſleep and wake. *&c.* that they are and poſſeſs all this only thro' the *Jehovah*, the Cauſe of all Things, the Chriſt who alſo died for them.

Such Perſons ought to think thus, — "Hi-
„ therto the Saviour has been only my Preſerver,
„ my Lord, my *Creator:* I ſhall one time become
„ alſo his Brother, when I ſhall have obtained
„ Forgiveneſs of Sins, when I ſhall have wept
„ enough after Him, and He ſhall have wiped
„ away my Tears, and I ſhall have found Peace.
„ Then He will be my Brother, my Life, my
„ All, and will be to me as my own Soul. And
„ then the Father will begin to care for me; the

Digitized by Google

„ Charge of me in bodily reſpects will be given „ over to Him, *Matt.* VI, 32. X, 30. the Lamb „ himſelf being thenceforth ſolicitous and taken „ up only about my Heart."

When People ſpeak of *God*, *God Almighty*, &c. they unknowingly ſpeak of our Saviour.]

'Tis not the higheſt Proof of Jeſus's being the Meſſias, that He did ſuch great Miracles: But that he has made Fleſh and Spirit, (which elſe do not at all agree, but continually luſt againſt each other) now able to be together, has made them one and joined them; that He keeps our ſick Fleſh in right Order, and enables our Body to be a Temple of the Holy Ghoſt. This is that Miracle above all Miracles, a Proof that He is God over all: He has taken away that eternal Gulf, which was fixed betwixt God and Fleſh.

What ſtirred up the Enmity more between the Fleſh and Spirit, was the Law. For which Reaſon, the Saviour aboliſh'd it. Now if any one has got ſo wretched a Mind, to love ſinful Things; I will no more tell him, "Thou doſt this, thou omitteſt that," but only, „ Thou art not converted, thou haſt not the „ Saviour. 'Tis therefore thou art ſuch a Man, „ who as yet thinks himſelf to be ſomething; „ who as yet follows fleſhly Inclinations; who „ as yet likes to have and poſſeſs ſomething." As long as ſuch things are within us, and only thro' Fear of Puniſhment we omit the bad, and do the good, there is nothing to be depended upon. Wherefore our Saviour created a new Man. And tho' this new Man bears a Tabernacle

Digitized by Google

cle or Body, where evil things may and would ſpring up, yet thro' Grace they cannot, as long as our Heart is willing to be an adorn'd Garden of the Lamb.]

When People ſtrive and plague themſelves a long time, and yet never come to any Aſſurance or Chearfulneſs, I believe ſome think this will debar ſuch wholly from being ſaved: But it does not appear ſo to me. Whoever wants the Saviour, and is truly concern'd for his Help, let him for the reſt go to work ever ſo artfully, or ever ſo ſtupidly, will attain the End at laſt. This therefore is not the Reaſon why we caution People, who are ſeeking Grace, not to uſe tedious and round-about ways: But the Reaſon is, we ſhould be glad to ſee them happy here in this World, that they might lead an eaſier Life here, and that the Death which ſtirs ſo much in their Members, might be removed and aboliſh'd, and the Life of Jeſus might ſtir in them.

This is properly the Advantage, which one has and ought to have in a Congregation, *viz.* „ To lead a godly Life here in Time, as hereafter „ in Eternity." 'Tis the ſpeedineſs of the Matter. A Church is a School of the Children of Wiſdom; a nigh Opportunity of getting that from the Saviour, which we ſtand in need of. 'Tis the Happineſs, of walking in this World, as He alſo walked. And this goes continually on; one Soul after another receives Grace, *&c.*

What the Apoſtle ſays, *Hebr.* 1. is to this effect. That it is not merely a new Phænomenon in theſe latter Days, that God would ſhew a particular

ticular Honour to ſome one; but that it is the original Heir, the Creator Himſelf. He, whoſe proper Office it is, to uphold all Things by the Word of his Power, (to prevent the Earth from breaking down under us, the Sky from burſting above us, and one Element from conſuming another) did likewiſe once ariſe from his Throne, and making a Parentheſis in his Godhead, undertook the purging of our Sins by Himſelf. He came down for a divine Quarter of Hour, (ſince a thouſand Years are before him as a Night-Watch) and waſhed Mankind from their Sins with his own Blood. And after He had done this great Work, he ſat down on the right Hand of the Majeſty on high, as Man, having obtained a new Name by his Sufferings.

In him there is no Change; nor any Oeconomies in the Godhead, whereby He ſhould ever ceaſe to be the Object. But the particular Thing which makes Him ſo great to us, and which muſt chiefly be ſpoken and treated of, is his Sufferings: And this not only becauſe it moſt concerns *us*, but becauſe of the Weight of the Thing itſelf, *viz* That He could reconcile his eternal Godhead with his Humanity, and make ſuch an Interval in his own Immenſity, as to become a Man like us to redeem us.

The Heathens made a great Matter of it, when *Lycurgus*, who had publiſh'd a Law, the Tranſgreſſor of which was to loſe both his Eyes, and had the Misfortune that his own Son was the firſt Subject that tranſgreſſed, order'd one Eye of his Son's, and another of his own to be plucked out.

Digitized by Google

out. And that really was something. But our Saviour says: " I will do somewhat greater still, a „ far other sort of heroic Deed: My poor Crea- „ tures shall suffer nothing at all, I will take it „ all upon my self.

* A Prophet, (which in 1 *Cor.* 14, 6. has no relation to the predicting Things to come) is a Man, who is assisting to inculcate that divine Truth, which in his Time is the chief, on the Hearts of Mankind, and bears Witness of the same even as it is, without any Sophistication, but with the Power of God; and quite forgets what he himself may suffer in the Cause. His Field is the whole World.

When such a one conducts his Testimony wisely, for this Reason, because he considers it as an Affair of the Lord, and worthy of the most punctual Care; he acts as a true Prophet. He who acts prudently out of some Self-interest, is a false one. He who acts absurdly, thinking that Absurdity is in itself necessary, is a Fanatic. But he who is not clear from Absurdity, because at present he can't explain his Point any better to Mankind; acts as a simple Servant of the Lord, and there may be great Wisdom hidden underneath.

When a Christian Teacher insists chiefly on this Subject, that Jesus is come in the Flesh, the Supreme Good has taken upon Him our poor Nature

* From a Discourse at *Heerndyke*, a few Days after the preceding, just before the Author's second Voyage to *America*.

Digitized by Google

Nature; and begins and ends always with this; he has the Mark of one who will be victorious. *Rev.* III, 10, XII, 11.

[There has ever been an inviſible Houſe of God. Such in the Old Teſtament were called Sons of God; and in the New, Witneſſes and Diſciples of Jeſus.

They have ſometimes been ſingle Perſons, and ſometimes whole Societies have aſſiſted. *Claudius* of *Turin* had the *Waldenſes* to encourage him, and *Luther* the *Moravian* and *Bohemian* Brethren. But how many have ſtood alone? Count *Elger* of *Hohenſtein* in the darkeſt Times preach'd the Lamb as evangelically as we now, and nothing could reſiſt his Teſtimony as long as he lived. After him followed *Tauler*, *Wicklef*, the Reformers, *Arnd*, *Spener*, and even many whoſe Names are not recorded.

If certain Servants of the Saviour, (who twenty Years ago preached of Him in the ſame Manner, for the Subſtance, as now) had met with no farther Aid; they would have gone on, as Circumſtances had allow'd, in a childlike Dependence on Him. But yet it was Matter of Joy, when He ſent us the *Moravian* Brethren. And when they came, their Conſtitution alſo muſt be maintained.

But no one muſt think, that we properly can ever be tied to any one Party of Chriſtians alone.]

He who will not allow our Teſtimony, muſt firſt introduce another Bible. We are indeed frail Men, may ſpeak too much or too little on a Head, and may ſometimes miſtake as Expoſitors: But in the firſt place, only till ſome one, even if but a Child,

Digitized by Google

Child, ſets us right; and ſecondly, never to the injuring of any fundamental Point.

Since our Adverſaries themſelves cannot deny, that at ſome Hours they have been ſtruck by what we ſaid; they have given it out, that we are Magicians: A Charge as old as the Primitive Times, and owing to People's not knowing the Power of the Goſpel.

To raiſe the Dead, requires the Creator's Power: But to raiſe the ſpiritually dead, requires it ſtill farther; ſince the Law in the Members, and the Reſiſtance and Heavineſs of Nature, muſt be ſuſpended ſo, that they be no Hindrance at all, or no prevailing one, either to Converſion, or to the Life of Grace from thenceforth. One who was yeſterday a gloomy, peeviſh and embaraſſed Man, may to-day, by experiencing the Atonement upon his Heart, become a chearful Witneſs.

When we are ſent to ſpeak to a Heathen, it coſts us one Step more, than when we ſpeak to Chriſtians. With theſe we can act upon the Foot of former Compact: " Thou haſt already an In-„ ſtrument of Releaſe; now then make uſe of it." To the other we ſay: " I will now write thee an „ Inſtrument of Releaſe; whereby thou mayſt be „ at once freed from all Trouble and Diſtreſs." Now if he knows what Trouble and Diſtreſs are, being not without Feeling; he enters at once into the Matter, and thanks God that he can be ſaved from all his Sins. But if Heathen and Chriſtian be both dead, not yet thirſting for any Thing better than this Earth, they muſt firſt be quickened by the Voice of the Son of God.

The

Digitized by Google

The Lord's People, who devote themſelves to the Service of Souls, muſt be poſſeſſed of ſuch a ſhort and clear Method for Salvation, in the Doctrine which they teach, that any who have once heard them, muſt be able to find the Path, without needing to be told over again. If Teacher and Hearer ſhould be directly ſeparated, the one or the other clapt in a Dungeon, &c. ſo that the latter never hears a Word more, yet what he has got muſt be ſufficient for him to Eternity.

All Degrees of Glory and Happineſs can be built upon the Foundation laid: (which is the Reaſon of that reverential Reſpect, which all Children of God muſt have for each other.) Each need only let the Saviour and his Spirit form and diſpoſe of him.

May He only help us to impart to others the Foundation we ourſelves are happy in: Afterwards I don't aſk, what religious Denomination one belongs to, or how he is circumſtanced outwardly; he certainly becomes, both in Heart and Underſtanding, that which he ought to be in Time and Eternity.

[The human Mind is in general inclined to unboſom itſelf to and confide in ſomebody. And the Leading of Souls in the Congregation ariſes from hence, that many Souls commit themſelves to one or more in this Manner.

'Tis a common opinion, that whoever is received into the Congregation, devotes his future Life, and all that he has, to the ſaid Congregation. But it is the leaſt of my Concern, whether ſuch a one remains with us, or returns to the Religion he

Digitized by Google

he belonged to before, &c. Let him only look upon the Lamb ſlain for us, as the moſt precious of all Objects, and believe that we tenderly love Him, and let him ſeek to be of the ſame Mind therein.

If he wants our Help or Advice, he will come and deſire it. If he lives near us, we ſhall naturally admoniſh him where we ſee it neceſſary.

The Deſign of Reception is, to recommend a Soul, who has been laid hold of by our Saviour, to his Heart and Arms, that ſhe may be ſo join'd to Him, as not to be any more ſeparable by any Accident whatſoever upon this Earth. Whether the Caſe be ſo with him or no, the Perſon himſelf muſt ſee; (we cannot know abſolutely, tho' we may feel pretty much:) As for us, we are willing to impart the Congregation's Peace. *Luk.* x, 5. 6.

'Tis true, when Souls afterwards go back, and leave our Saviour, we cannot but weep ſomewhat more, and intercede ſomewhat more with Him for them, on account of their having been received. But this is ſtill a very different Thing from laying them under a Bann or Cenſure; which is ſeldom to be uſed, and only in conſequence of ſome other more particular Engagements and Circumſtances.

Digitized by Google

Out of the public Diſcourſes preached to divers religious Aſſemblies in Penſylvania, *in* 1742. *

REligion, in its firſt Period ſince the Fall, was a Divine Houſe-Regulation, where God preſided as Maſter of the Family. There was an Endearment betwixt them, yet not like that between near Relations. The Patriarchs enjoy'd ſomething, and knew more; yet all but darkly: However they were owned peculiarly by God. It was ſo amiable an œconomy, that Mankind have adopted ſome things from it, and the World reſpected God's Domeſticks: *Thou art a Prince of God amongſt us*, ſaid the Children of *Heth* to *Abraham*. But *Jacob's* Sons proving ſelf-will'd, put an End to this State.

Then the true Religion flouriſh'd under the Form of a Kingdom. It appears from 1 *Sam.* VIII, 7. that God himſelf had been their King. He protected his People in the Sight of all Nations. Which laſted till the Scepter departed from *Judah*, and *Meſſiah* came.

With Him the third State of Religion begun, which ſtill ſubſiſts, and to which all the ſaved ones do and muſt belong. And this is a Conſanguinity with Jeſus, a Relation to Him by Blood, as our Brother and Huſband.

The Maſter of the Family before, and the King, was our Lord Jeſus; who was then call'd *Jehovah*, and was the only God known under the Old Teſtament. *Iſa.* XLV, 5. 23. *Phil.* ii. 10.

[He

* The Author being then choſen by the *Lutherans* in *Philadelphia*, to be their Paſtor and Inſpector.

Digitized by Google

[He became Man: The Holy Spirit, who moved on the Face of the Waters, formed Him ſuch in the Womb of *Mary*. He emptied himſelf ſo of his Divinity, that the Miracles he wrought, he wrought them as a Man; he was holy, in the Way of a Man; and was like us in all Things from the firſt Moment, only that He was no fallen Man, his ſupernatural Conception exempting Him from the Scar of the Fall. The guilty Shame, Miſery and Curſe did not lie on Him by Nature; but yet they all lay on him by his ſubjecting himſelf to them, and that in a heavier Way.

We are led all our Life-time, as He was. For his ſake, all our Members are holy; and it would be impious, to deſpiſe one in compariſon of another, or to eſteem one Action commanded by Him meaner than the other. *Whether ye eat or drink*, &c. 1 *Cor.* x, 31.

Whoever ſeriouſly conſiders, that God became a Man, muſt by that very Thought be alter'd into another Kind of Man.]

The two chief Hindrances to Salvation, are the Allurements of the World, and a falſe Spirituality. Such who have gone far in this latter, coſt our Saviour double Pains.

That Part of Mankind who are brutiſh, commonly owe it to a bad Education: That Part who are humane, are beholden for it to a good one: When any become Satanical, they have form'd and educated themſelves.

[Many religious People are afraid, we make the Way to Heaven too broad and eaſy, becauſe we inſiſt only on Believing. But let them look at

Digitized by Google

us, whether we are ſuch Men, who turn Grace into Wantonneſs, *&c.* If not, they ſhould learn to underſtand us, why we make ſo much of Faith. *Rom.* IV, 24. In the mean while let them know, that Faith is the greateſt and holieſt Work, which a Man can do in this World, if he was to live a hundred Years: No hoary Aſcetic can exceed it.

I have always obſerv'd with awful Pleaſure, that the Word for *Faith* in the original Language of the New Teſtament, comprehends both *Believing* and *Fidelity*; (which latter is in ſome Senſe ſynonymous with Holineſs.) There is a mutual Confidence and Credit between us and our Saviour. As He has ſhed his Blood for our ſake; and if we truſt in Him, we are not diſappointed: So again, from the Moment we believe, He can truſt us, and not be diſappointed.

There is no holy Act afterwards, which will be too hard for the Man, who could believe.

We all know how material a Grace Humility is; therein particularly is the Nature of Chriſt oppoſed to that of Satan: Now in Believing, it is eminently couch'd. We muſt not here think of ſuch a ſhallow Pride, as a Peaſant's in his Sunday Cloaths: But the moſt dangerous Kind is, that a Man cannot bear to be under obligations to any but himſelf. Now what Sort of a Creature is a Believer? He is one who accepts a Gift, which in the firſt place he knows he has noways deſerv'd, and in the ſecond, will to all Eternity never be able to requite. It is no light Matter, that a Head and Heart could come to this Reſolution.

Yet

Digitized by Google

Yet Believing, for all this, is not in the leaſt meritorious. The Reaſon is, becauſe none of us came to it with a good Grace; it is ſuch a Virtue on our part, as the Tameneſs of a Wolf, when he finds himſelf in a Pit, and cannot help himſelf.

[There is really ſuch a Thing as a ſecret Sentence of Reprobation. The Word, as it imports Caſting out, cannot be applied to the Wicked, who have always ſtood without. *Rev.* xxii, 15. But it refers to Men who had taken ſome Pains, who could ſay much for themſelves, ſo as to paſs with, or ſtop the Mouths of even Servants of God; and had forced themſelves into their Circle.

The Point whereon it turns, appears in the Parable, *Matth.* xxii. *When the King came in to ſee the Gueſts, he ſaw there a Man who had not on a Wedding-Garment.* When he was interrogated about it, he was ſpeechleſs. Why ſo? The poor Beggars from the Highways and Hedges, at their coming in, had each a Wedding-Garment given them; but he had refuſed to take one: He was well-dreſs'd before, and thought his own Garment look'd better. (For the underſtanding of this, we muſt know, that in the Eaſtern Countries it was and ſtill is the Cuſtom, that Gueſts have a feſtival Garment preſented them at entring the Houſe, which they muſt put on over their own Cloaths how rich ſoever they be, and ſo make their Appearance. This is call'd a *Caftan.*) He perceived his Overſight, when too late; and the Sentence was, " *Bind him Hand and Foot*, &c.

All high Spirits, who have another Righteouſneſs than what is contained in the Blood and

Digitized by Google

Merits of Jeſus, who gather together a Holineſs out of Books, Exerciſes and Experiences; theſe are they who think they need no Wedding-Garment. While they are in this Life, the Garment is offer'd and helt before them; but they look upon it all as Childiſh, and ſuppoſe themſelves farther advanc'd. If in this Infatuation they go out of this World to the Throne of God, they muſt needs be ſeparated from thoſe holy ones who know themſelves Sinners; not with ſuch Compaſſion as other poor Creatures who miſcarry, but with Diſdain. Better were it for them, to take Shame to themſelves here.

The Lamb's Death, and his Blood ſhed on the Croſs, has adorned us once for all. As we by the Fall have put on Satan's Stamp and Nature; ſo we put on the Lord Jeſus, his Bleſſing, his Merit, every holy and glorious Thing belonging to him. Which I will not ſcruple to compare to the making of Baſe-born Children legitimate, by ſpreading the Cloke over them.

All our Chriſtian Virtues, our Meekneſs, Humility, Liberality, *&c.* are Garments good in their Kind: But they are not thoſe, wherein we can ſtand before God. Over all, we muſt Put on the Lord Jeſus, his Blood and Death.

[By that deadly Anguiſh in the Garden, that Bruiſing, under which He was not Maſter of his Memory, was our Saviour anointed to be a Preacher of Peace to the whole World: His bloody Sweat ſanctified the Earth; and Sparks of Fire from Him now lay hold of Hearts every where. *Luk.* xii. 49, 50.

The

Digitized by Google

The Devil alſo ſows Tares. Our Saviour has caution'd us not to pretend to make a deciſive Diſcrimination of the Tares and Wheat; ſince Man would herein commit Miſtakes. But he ſays, his Angels ſhall at the laſt Day gather out whatever, in the ſeveral Centuries, was Tares according to the Principles of his Tribunal. And then ſhall the World ſee, how much Wheat He ſtill has: Thoſe Lovers of Him and of Mankind, who have almoſt wept their Eyes out on account of human Miſery, ſhall be ſurprized at it. This is the inviſible Church.]

A great part of the Learned, not being able to make the Word of the Croſs appear as Wiſdom, have let it alone, and taken other moral Subjects to treat of. They wonder that we, on the contrary, preach directly (even to Heathens) concerning the Croſs of Chriſt, without paving the Way by any other Conſiderations.

[Mankind, who have not found the Saviour, are in three States: They are either, 1.) inwardly dead, or 2.) awaken'd, or 3.) ſettled again in one Way or another.

1.) The dead People, are thoſe in their natural Condition. They are not the worſt, and in their outward Life perhaps not the moſt culpable: Generally they neither commit any great Sins, nor do much good; but are in their Naturals, as they came from *Adam*, and are middling therein, without Extremes.

Ever ſince *Adam* transgreſſed, the Spirit departed from him; and thus we have been all born, or at leaſt begot, in ſpiritual Death. For tho'

Digitized by Google

John was fill'd with the holy Ghoſt in his Mother's Womb, yet he was not begot ſo. This is not in the Power of any Parents. Every one is conceived without ſpiritual Life, or the Image of God; having Soul and Body, but no Spirit.

Such dead People are of two Sorts. Either they have no Feeling at all; and then their Character is, that they are not bitter, nor inclined to perſecute, but rather eſteem all good Men; only the whole Goſpel is to them like a Dream; what is ſaid of heavenly Things is too high, and they leave themſelves to the general Mercy of God.

Or they have ſome Feeling; either becauſe they are of a ſoft Complexion, ſoon moved by any pathetic Diſcourſe, *&c.* or becauſe they are conſcious to themſelves of ſome particular Sins, which come in their Mind whenever the Law is preach'd.

Theſe all lie under God's Patience; they are People, of whom we don't take it amiſs, that they are not good, nor are we angry at them; but wait for them as God does, who perhaps after thirty or ſixty Years gets them at laſt.

2.) The Awakened are thoſe, in whom the Holy Ghoſt has made an Impreſſion of the Truth, at the Time when the Voice of Jeſus ſounded to their Hearts. This Voice is not what we call the Word of God, tho' that may alſo concur: But it is the *Fiat*, commanding a new Creation of the Divine Image. He ſays, "Live," and the Perſon lives; his Spirit comes again, and he gets new Eyes, Ears, *&c.* As to the Body, he is the ſame as before; but he has now a Capacity to underſtand the Myſteries of the Kingdom of God.

Hence

Digitized by Google

Hence it follows, that by Right the Doctrine of Jesus's Death is what suits immediately for all awaken'd Souls; and this would relieve all their Wants. But instead of that it often happens, according where their Lot is cast, that they spend the most Part of their Life upon By-Points; and many Times, (whereas they were properly a prepar'd Soil for the Doctrine of the Cross) come into the Circumstances next to be mention'd.

3.) There are many, who after being awaken'd, have settled again in some Way, which seem'd best to themselves. They are call'd in general pious People, but yet they are of two Sorts.

Some, being desirous to avoid Sin as much as they possibly are able, go thro' many Conflicts on that Account; besides generally a great one between Hope and Fear, when they come to die. They are in Pain for the rest of the World, who so giddily plunge themselves in Destruction; and Friends and Relations of different Sentiments, prove often a great Trouble to them. These are Persons of a tender and good Mind.

Others (who have more Head than Heart,) after continuing very strict for a while, grow weary of it, comply more with the World, yet not in any gross Vices, and because they have labour'd so much in vain, conclude there is nothing in Religion, and make themselves easy in a sort of Atheism. For Decency's sake they profess something, and instruct their Children accordingly; but at Bottom they think, it is all a Chimera. When they see Children of God rejoicing in their Saviour, they expect that by and by they will come

Digitized by Google

down; and they have a ſecret Contempt for all that are in earneſt.

[The Children of God commence a new and divine Life; they begin to deduce all from the Lamb's Death. It ſtood in the Bible before, but now they take Notice of it, that the Creator himſelf has walk'd among us, and experienced all Sickneſs, Trials and Miſery, which can befal any Man as long as the World ſtands; and then was put to Death as a mark'd out Sinner or one accurſed in behalf of the whole World, that an eternal Bleſſing, on the other hand, might reſt upon the condemned ones. And this they perceive to be an everlaſting Goſpel in the future State alſo, *Rev.* v.

What muſt it be, when the whole Miſapprehenſion about Salvation ceaſes, and the falſe Poſitions of our own Penances, Fighting and good Works, are diſperſed like Chaff before the Wind, and the hidden Wiſdom of the Death of Jeſus, and the Operation of his Blood in Time and Eternity, is made known to a Heart!

[St. *Paul* ſays, *Take the Shield of Faith*: Let not the Enemy come too near you; abide in that childlike, humbled and loving Diſpoſition, you have received thro' Grace. He adds, *Take the Sword of the Spirit, the Word of God.* Could I expreſs to others what the written Word is to me, there would be a Happineſs open'd for one's whole Lifetime. It contains what is profitable for converted and unconverted, and is to a Child of God an everlaſting Treaſure.

As to the Stile, 'tis ſometimes that of a Peaſant or Fiſherman, ſometimes that of a learned

or

Digitized by Google

or great Man: But to the Heart one and the ſame Thing every where occurs. (Even in the Eye of Criticiſm, 'tis known what ſublimity *Longinus* found in the firſt Chapter of *Geneſis*.) Artleſs People were indeed the fitteſt Inſtruments: When ſuch a Man as St. *Paul* wrote down a Truth, he did it in Fear, and would guard againſt Miſconſtructions.

Whereas Philoſophy confutes itſelf every twenty or fifty Years, Theology remains the ſame after three or four-thouſand Years. If I had ſeen a Viſion, I might however afterwards be apt to call it in Queſtion. But in the Bible I cannot be deceived; it has approved itſelf ſo long a time to my Experience, and my Heart has an uniform Senſe of it Night and Day. Thus (can one conclude) I have as much Foundation, as is compatible with a State, where I am as yet to believe.

To believe, always implies a little Faithfulneſs, ſomewhat of a Venture. If Things were ſo evident, that we could not but believe; if the Truth thunder'd, and lighten'd upon us; our Faith would be only like the Devil's. Our Heart is to *like*, and be glad of, what is propoſed; and where it is not thus, no Man can believe.

[Our Saviour had faſted forty Days, and was very weak, when the Tempter came to Him. He was then to make good what *Adam* had ſpoiled, and ſhew that Satan could be overcome by an ordinary Inſtrument; and therefore he was not to undergo the Temptation as God, or even as that great Teacher with all his Gifts and Strength about him. He had nothing left but a few Scripture-ſayings, and with theſe he overcame.

The

Digitized by Google

The Tempter put his inmoſt Aſſurance to the Teſt; attempted to confound his Underſtanding; and to ſeduce his Heart. The firſt he did, by ripping up and ſcrutinizing a Secret, (for ſuch it was as yet, that He was the Son of God:) our Saviour gave no Anſwer about that, but mention'd however what in the Reſult muſt ſilence him. In the ſecond Caſe, He produced another Paſſage of Scripture, which ought equally to be weighed: But in the third, He bid him directly be gone.

So we muſt do likewiſe. There are in Religion, 1.) ſecret Things or Myſteries. 2.) Doctrinal Diſcoveries, 3.) Fundamental Truths.

1.) As to the firſt, if a Perſon ſhould not fully underſtand, in the whole Depth thereof, the Point of the Holy Euchariſt, of the bleſſed Trinity, of the Election of Grace; provided he otherwiſe believes truly in the Lamb, his Salvation ſuffers no Detriment, and we nevertheleſs love him. Therefore tho' an Inſight into Myſteries be a great Grace, there is no Need to ſpeak much about them.

2.) A Doctrinal Diſcovery concerns ſuch Truths, which in themſelves are not ſecret, and occur clear enough in the Scripture, when one throughly underſtands it; yet ſo, that there are ſome Expreſſions which give Riſe to a contrary Opinion. Such it is, when I affirm, that in *Rom.* VII. 25. an awakened Perſon ſtriving under the Law, and who does not yet know the Goſpel, is deſcribed. For here ſome are apt to look more at the preceding, and ſome at the following Words, and ſo expound differently.

Again if I aſſert, that we ought not now to preach

Digitized by Google

preach the Law at all; presently *Gal.* III, 24. will be objected, as if every Teacher must use the Law to awaken. Yet the same *Paul* is very express, that the Messengers of Christ are not appointed for the Ministration of the Letter. 2 *Cor.* III, 6. The Scale therefore seems to turn, against the Law, in favour of preaching the Gospel only.

However, I brought in this Question at present, as a Specimen of doctrinal Insights. The Method of preaching the Gospel alone, suits me best: But how am I to behave towards others who think and speak differently? As in the Case of Mysteries; and in some respect, with more Forbearance. For these are Things, which cõme within the Sphere of a Teacher as such, and he necessarily must define such Points for himself.

3.) With respect to fundamental Truths, without which a Man cannot be saved, we must behave with the same Earnestness, as our Saviour did: Should any lay another Foundation for eternal Happiness, than Christ crucified; or maintain that we are not justified by Grace alone, and so alter the Gospel; *Paul* has already pronounced him accursed, *Gal.* I. 8. *If any Man love not the Lord Jesus Christ, let him be Anathema*, 1 *Cor.* XVI. 22, And we know whence that tender Love springs: Only from the Forgiveness of Sins. *Luk.* VII. 47.

[There seems to be something pedantic and affected in all Admonition. We use it, because we are commanded, and because in the present poor Condition of Man it is unavoidable: But it is by far not so majestic a Thing, nor so agreeable to the Heart

Digitized by Google

Heart of a Servant of Chriſt, to ſay, "Be ſo or ſo, do this or that;" as to ſay, "Take and receive."

Rules, Engagements, *&c.* are but Crutches. Why are they applied? Becauſe Mankind are ſuch Creatures, that if they were tied to nothing at all, whereby their Memory could be help'd, they would quite forget themſelves, and ramble one here and another there. They muſt now and then have Rails, and a Staff to hold by in walking.

[It is a wiſe Advice, that a Child of God ſhould mingle the Lord Jeſus in all that he does, and act in fellowſhip with him: Thus the Things are done in God, and yet it is no ſevere Burden upon the Mind. From the Time that we are allow'd in Heaven to be Fleſh of his Fleſh, and Bone of his Bone, and to be in Him; thenceforth He is with our Mouth, Ear, Hand, in their ſeveral Functions. *Ye are dead*, ſays St. *Paul*, *and your Life is hid with Chriſt in God:* You are ſcreen'd behind the Saviour; when He ſhall be manifeſted, then millions of Souls will come to Light with Him, who without Him had been of no Account, nameleſs and ſtrengthleſs for ever.

Let us not entertain a frightful Idea of dying with Jeſus, as if it were like a Knife being put to our Throat, or like being drown'd. It imports ſo much, in the Scripture Account, as to be a Widow; to be ſet free from the former Huſband. *Rom.* VII This Huſband had plagued and obſtructed us long, even after we had good Deſires. For tho' the Fall was attoned for on the Croſs; we having perſonally fallen afreſh, and adulterouſly left

Digitized by Google

left Christ, the Devil had married us to Sin. Thus we did *his* Lusts. But Jesus, who hath received Gifts even for the Rebellious, says to a Soul, " Wilt thou be releas'd? Am I however „ more desirable to thee than all Things? " As soon as she says, Yes! a Divorce follows, and Sin and we are dead to each other.

[The Word *Death*, is otherwise taken in three Senses. 1) It means that spiritual one, which happen'd to *Adam* in the Day that he transgressed, *Gen.* ii. 17. and which we all bring into the World with us. 2) The putting off the Body; which is an Advantage for us, and it would be a great Misfortune in our present Circumstances, if we could not do it. It is sown in Weakness, and raised in Glory. 3) The everlasting Death; which no Man is necessitated to undergo.

Some think, it detracts from the Majesty of God, that Man should have it in his Option to live or die. So it would, if we could give Life to ourselves: But this we cannot, and so God keeps his Prerogative. He is a great Lover of the Oppressed and Afflicted; and is rich unto all that cry to Him.

Why have so many Nations been left without the Gospel? One Reason is, our Saviour's Mercy; since thousands who have it, abuse it. Yet the Guilt of these last is also mitigated as much as possible: For not every one who hears the outward Sound, is therefore deem'd to have heard the Gospel. Hearing supposes properly, that the Lord has opened the Heart, *Acts* xvi. 14.

Why

Digitized by Google

Why does he not open every Man's Heart? The Anſwer to this, is one of the moſt beautiful Truths. Man is a noble Creature, and if he can't be brought to praiſe God, he muſt not be made a Blaſphemer. 'Tis enough that his Sins are human, they need not alſo be Satanical.

['Tis very probable, when we conſider the Iiiid. of *Iſaiah*, that our Saviour was nothing at all extraordinary, either in his outward Perſon, or his Turn of Mind, in his State of Health, or Gifts; ſo that whoever had not juſt ſeen ſome Miracle done by Him, or juſt received a Kindneſs from Him, or got Him by Grace in his Heart, would of courſe beſtow no Reflection at all upon Him: He was a true Servant.

It betrays Ignorance, when People would fain deify his Manhood, and deſcribe Him as if He was half Man and half God. (No, there was no *Confuſion of Subſtance.*) The true Bottom of it is, they don't believe his Godhead, and therefore would make Him ſo much a greater Man.

Our Saviour ſignified his Manhood very freely. He was once aſked, When the laſt Day would be? and He acknowledg'd, He did not know. At the raiſing of *Lazarus*, Matters not being order'd as he could wiſh by the two Siſters, and an inſidious Crowd ſtanding alſo about him, he made no ſcruple to let ſomething of Vexation be ſpied in his Manner. When his Death drew nigh, he took it much to Heart, that his Diſciples would not ſit up with him. If one was to behave ſo at this Day, ſome would call him a weak Man, and a ſmall Proficient in ſelf-denial. Yet He has ſuffer'd

Digitized by Google

ſuffer'd it to be recorded; and that the Concern even interrupted his Prayer.

He felt all that we feel, and overcame it. Nor did he overcome it as God, but as Man, with preciſely the ſame Powers as we have to that Purpoſe. His Father aſſiſted Him, and He aſſiſts us. The only Difference is, that He was a faithful Soul: It was his Meat and Drink to do the Will of his Father. When he was hungry like another Man, but it was not appointed that he ſhould eat juſt then, he entertained himſelf with ſuch a Maxim as this, *Man does not live by Bread alone*, &c.

To prove that God has aſſumed human Nature, is a Work for the Holy Ghoſt. What Man's Reaſon can produce for it, labours always under Difficulties on the other Side: So that when I hear of one who has philoſophically treated the Divinity of Chriſt, and the Union of the two Natures, I ſigh, and think, There is another who has expoſed himſelf! The right Method is, To affirm the Matter nakedly; and to let human Hearts daſh themſelves againſt it, and ſo learn to know of what Sort they are. He whoſe Heart can ſay Yes! is of God.

Our Saviour plainly look'd upon his Abode in this World, as an Interval, wherein He was much abaſed from his true State. " My Father, ſaid he, „ is greater than I am *at preſent*, (for ſuch a Par- „ ticle is underſtood) you ſhould therefore rejoice „ that I am going home.

[What the Sign of the Son of Man is, *Matt.* xxiv, 30. may be underſtood by the parallel Verſe, *Rev.* i, 7. *Every Eye ſhall ſee Him, and they alſo*

Digitized by Google

which pierced Him. It is the Scar from the Piercing, *viz.* that in his Side; which they who were concern'd in making, will remember at seeing it. So that this is the authentic and perpetual Token.

We are very willing to pass for Fools: Only I cannot bear, that the Doctrine of our Saviour's Wounds should be look'd upon as something shallow. This is really not our weakest Side, but our strongest and most judicious.

Amongst those that are saved at the last Day, will be many, who were not judg'd sufficiently qualified by some pious and orthodox People here. Such had, in their Life-time, often sighed to our Saviour, " O Lord Jesus! be gracious to me, „ and help me in that great Hour of Distress! For „ thy Wounds sake, let me be found written in „ thy Book, " *&c.* But they never could get any Assurance. Some perhaps lived in Roman-Catholic Countries, where Doubting of one's Salvation is a Consequence of the doctrinal Principles: Others in Communities, were a mistaken Reprobation is taught; and they always had a Dread they were in that List. Now when the whole Multitude, of whom it is supposed that they all must be cast away, stand before the Saviour: He will say, " Divide the People, they are not all of one „ Sort." And then He will declare good News to his *Sheep*, whom none but He knew; and for a Token will tell them, " You have loved my „ Members, felt a secret Attraction to the Chil- „ dren of God, wished that your latter End might „ be like theirs, *&c.* and I have pray'd for you, „ that your Faith might not fail.

To

Digitized by Google

To the other Claſs, (many of whom will have had a good Opinion of themſelves) juſt the Reverſe of all this will be ſaid, *Matt.* xxv.

But ſome there will be, who will ſee the Judge only as their Redeemer. They are ſuch, who in this World could not be at Eaſe in their Mind, till they were ſure that they were *his*; that they ſhould no more come into Judgment, ſince they were abſolved already here; but upon the Parting of Soul and Body, ſhould find their appointed Place with Him; who therefore ſerved Him and ſuffer'd for Him chearfully in the World; being characterized as that Family of redeemed Sinners, who in every Age adhere to Jeſus as the Lamb of God.

[Our Saviour's Thirſt is, to ſee many poor Creatures from time to time made Partakers of his Redemption; and ſince he has drunk that Cup of Wrath to the Bottom, to ſolace himſelf now with drinking in his own Cloud of Witneſſes, and ſo aſſimilating them to Himſelf, as we do our Aliments.

The *Samaritan* Woman made a Mock of Him; yet he thirſted for her Soul, and gain'd it. His own Brethren once believed not on him; *Joh.* vii. Yet afterwards we find them among the Apoſtles; *Acts* i, 14. 1 *Cor.* ix. 5.

[It has been much controverted, whether Ceremonies in Religion are expedient? Servants of Chriſt have always anſwer'd, That God is a God of Order. There need not be in all Climates the ſame Cuſtoms, but Order however there muſt be; and the nearer God's firſt Platform, the better. Nevertheleſs, a Man has no need to diſpute in a

Digitized by Google

Society he comes to, what Order is abſolutely beſt? (a Queſtion not ſoon decided) but it is enough, when there is a Deſire to be orderly.

We may diſcover in *John* VI. how our Saviour obſerv'd Order, and that in ſeveral Views 1) For the ſake of intrinſic Convenience: Sitting himſelf on a riſing Ground, he placed the People properly about him. And this he was uſed to do. Sometimes he ſeated the Diſciples next him, that he might deliver ſome Doctrines to them in particular, and let others hear only as it were accidentally. Thus it was with the Sermon on the Mount; wherein are many Admonitions applicable to all; yet alſo ſome Precepts, which if extended farther than to ſpecial Servants of his, would contradict the neceſſary Meaſures of Society, as *Matt.* v, 40. He himſelf ſuggeſts ſuch a Difference in the Topicks of his Diſcourſe, *Mark.* XIII, 37. *Luk.* XII, 41. 2) For pure Order's ſake. He firſt aſk'd *Philip*, whence Bread could be got? thereby requiring him to produce what he had, and recurring to a Miracle no farther nor ſooner, than he was forced. 3) In regard to Religious Practices: He took the Loaves, and *gave Thanks*. We often ſee him pray before an Undertaking, at leaſt by a Sigh or lifting up his Eyes; and ſo he uſually did before Meat with his Diſciples. Hence he was oblig'd ſometimes to obviate an Inference againſt his being the Son of God, from his aſking for every Thing ſo humbly. 4) In Houſhold Affairs: *Gather up the Fragments, that nothing be loſt*. When a Child of God is frugal and unwilling that any thing be waſted, it is not from any carking Apprehenſions, but

Digitized by Google

but becauſe our Saviour was ſo. 5) In reſpect of the Magiſtrate. *When they would make him a King, he departed.* He had a Right to be one, being deſcended both from *Nathan* and *Solomon*: But as he was a Teacher, and came to erect a ſpiritual Kingdom of Souls, it would have been inconſiſtent; and all the Meanneſs of his Education wiſely excluded any ſuch Thought. As ſuch a common Man, he was ſubject to the Government, and acknowledg'd the *Roman* Juriſdiction.

We are to follow his Example. Under the firſt Head, Order for Convenience ſake, I will inſtance only in preſcribed Forms of Worſhip. I have often thank'd the Lord, that there are ſuch among the Chriſtian Denominations. They were compoſed as in the Preſence of Chriſt, and in a good Frame of Mind; and ſuppoſing only there is Room left Him (whoſe Grace is tied to no Scheme) to ſuggeſt to a Perſon what may be more uſeful at a particular Time, and to a particular purpoſe; they are otherwiſe very neceſſary, to put it out of every Man's Power to corrupt or confound the holy Things. One has alſo more Command of his Thoughts for the internal Part, when the circumſtantial is regulated to his Hand.

2. To obſerve Order, merely as Order, is attended with Bleſſing. Some Undertakings in the World have been ventur'd in Reliance on our Saviour, (the Hiſtory of the Orphan-Houſe at *Halle* is known to every body) and they have advanced ſo far, that all have ſeen the Finger of God: but yet theſe very Things were begun in an ordinary Way. We ſhould not affect great Appearances;

Digitized by Google

but the Beginning muſt be ſmall, leiſurely, and in an humble human Channel: Yea to us, lowly Things muſt have a Charm in them. *Rom.* XII, 16.

3. Concerning Acts of Religion, *Paul* ſays, *We* (Teachers) *are Stewards of the Myſteries of God.* Now a Steward is not one who lets Things lie confuſed, but who has them in good Order; who can ſeaſonably produce a Thing, and can alſo reſerve it till the due Time; who can in a good and edifying Manner give to him, whom it ſuits, and who will be benefited thereby, and with-hold from him for whom it is not expedient. There are but two Sacraments in the Proteſtant Church; (tho' from the bare Senſe of the Word, any viſible Action, whereby an inviſible Grace is imparted, might be call'd ſo.) Theſe two Myſteries are ſufficiently diſtinguiſh'd from any thing elſe: Marriage is not a State common to all; the Remiſſion of ſuch Sins which preſs a Man down to the Ground, is what all have not Occaſion for; and ſo of other Church-Uſages. But holy Baptiſm is a general Entrance into the Kingdom of Jeſus Chriſt; and the bleſſed Communion is a general Means of Grace for his Soldiers. Now concerning the former, we ſhould pray, that the Water may be tinged with Chriſt's Blood, to the Healing of all Sin whether Original or Actual: And the latter we ſhould bleſs, that it may be Meat and Drink indeed to the Heart, and ſtrengthen the Seed of Incorruption againſt the Time of our riſing after his glorious Likeneſs.

4. The Duty and Order to be obſerv'd in a Family, has been much talk'd of: The chief Article is,

Digitized by Google

is, that Father and Mother, Children and Servants, be all converted to the Lord. Ten ſuch Houſes in a City, would be like a Candle upon a Candleſtick, and each Houſe in particular, a Church within itſelf. Our Saviour's Preſence and Support from the Beginning to the End of the Year, would be viſible. Whoever is ſenſible of Weakneſs and Miſconduct, need only implore Grace for this.

5. Touching an orderly Submiſſion to Government, we ought to try our own Hearts, whether we have been ſo diſpoſed towards our Superiors; and whether we are duly thankful for Liberty of Conſcience. Mankind ſometimes think, their State would be better, if they had none to controul them: But as ſoon as, for want of mutual Love, Incroachments and Grievances happen, they are very glad of Rulers and Laws.

['Tis ſaid, *Rev.* XII, 11. that the Children of God overcome Satan. Some miſunderſtanding the Matter, have deſcribed a Combat of Chriſtians againſt Sin, thereby aſcribing to Sin a certain Power. But in the whole New Teſtament there is not a Word of Fighting with our own Sin, which is in our Members. Only *Heb.* XII, 4. may ſeem to favour it: But how could this Sin, not only *yet*, but ever be *reſiſted unto Blood* or Martyrdom? From Verſe 1. it appears what is meant, *viz.* the Kingdom of Corruption in the World, which muſt be grappled with by Servants of Chriſt.

But the Miſtake comes properly from People's not attending to what is ſaid, *Rom.* VIII, 3. that Sin is *condemned in the Fleſh*, and our Marriage with it diſſolved thro' the Body of Chriſt, *ch.* VII.

Digitized by Google

Sin ſhall not have Dominion over you, ſays the Apoſtle. They that are Chriſt's, *crucify the Fleſh with the Affections and Luſts.* He uſes the Phraſe *crucify*, that we may by no means have the Idea of ſome potent Adverſary, who muſt be fought with, but of a Malefactor. For Sin is a Malefactor, condemned thro' Chriſt to the Croſs; 'tis forbid to moleſt us again, and told beforehand, that after every Attempt, it ſhall die ignominiouſly. 'Tis therefore only like ſome other Vermin, which indeed we muſt cruſh and kill, or elſe it would be of bad Conſequence to us; but yet one is not ſaid to combat with it.

True Holineſs is deſcribed in Scripture as a direct Walk, and firm Steps. Failings and Miſcarriages are ſtil'd, the Foot's ſlipping; and the Foot's becoming duſty, imports ſomething which cleaves to us from daily Contingencies we paſs thro', inſomuch that we need a Waſhing of the Feet, of the outward Actions and Tempers, even tho' the Bottom of our Heart is and remains waſh'd in the Saviour's Blood.

Any one may ſuppoſe, that Satan does not accuſe his own Subjects, unconverted People, *Luk.* xi, 21. But in Children of God, he ſtudies to find ſomething which he can impeach, *Rev.* xii, 10. However, that majeſtic Victor over Hell has ſo extenſive an Authority, that when we abide with Him, we are ſafe like Chickens under his Wings.

[*He is*, *He was*, *He is to come*, Rev. 1, 8. What *is* He then now, and how is He call'd at preſent? The *Saviour*.

What

Digitized by Google

What the Holy Ghoſt divinely tranſacts with Mankind, tends firſt to convince them, that Sin is their Ruin; and then to acquaint thoſe, who are thus moved to hate Sin, that there is one who is able to deliver them from it. Whoever therefore perſuades Men, that Sin may be continued in without Harm, is a Deceiver: As on the other hand, thoſe who teach a Man to make himſelf good, as the Way to Salvation; tho' not Deceivers, are deceiv'd Perſons. The true Counſel is this: "You „ are impotent Slaves of Sin, and more harraſs'd „ than any brute Creature. When you find it ſuch „ a Burden, only cry, *Deliver me from my Adver-* „ *ſary!* For there is a Helper, who will then re- „ ceive you without any Upbraiding, and ſet you „ free." This is indeed the Procedure of our King, for which Reaſon he is call'd *Saviour*. After experiencing Him in this Point, we enjoy Him alſo in ſeveral other Ways; but all from the ſame Foundation, and as a Continuation of the ſame Mercy.

What *was* He? 1) He was the *Son*. This is his firſt Name. In the Depths of Eternity, amongſt the bleſſed Three, whom the Scripture deſcribes as One, as a Divine Family; He was the Son, the peculiar Joy of his Father.

2) What Incident happen'd in that unſearchable Eternity? The Son invented, and projected a Creation; and this is ſignified by his Name *Logos*, which we tranſlate *Word*.

3) In the Beginning (*i. e.* when Time and Worlds were to begin) He was the actual Maker; whence *Paul* ſtiles Him the *Potter*, Rom. IX, 21.

Digitized by Google

He form'd all Things out of one Lump, and gave every Being its moſt convenient Conſtitution. 'Tis He who *laid the Foundation of the Earth, and the Heavens are the Works of his Hands*, Heb. 1, 10. 'Tis farther obſerv'd, that *they ſhall periſh, but He remains: They all ſhall wax old as a Garment, and He ſhall fold them up*, &c. He once produced them out of nothing into theſe Million of Forms; and when He pleaſes, he folds them together, as a Magiſtrate ſometimes does a Piece of Paper, whereby the whole Fate of ſome Perſon is determin'd; or preſſes them with his Hand, as a Potter does a Bit of Clay, that a better World may enſue.

4) He has written a Book, and ſo was the firſt Recorder. Before he began forming the Clay, he has noted down ſome Myriads of Souls, whom He would never forſake, but who ſhould be preſerv'd in his Hand from all poſſible Deſtruction: Theſe he would lead, and they ſhould be caſt upon Him from their Mother's Womb. This is the Election of Grace; and the Liſt he depoſits with his Father.

In reſpect of this whole Office, he is call'd *Shepherd*. He himſelf (after refuſing to be ſtil'd *good* by one who did not believe his Godhead, *Matt.* XIX.) names himſelf the *good Shepherd*; Joh. X. and for this Reaſon, not only becauſe he has Bowels of Compaſſion, and Paſture enough for all his poor Creatures; but alſo a ſovereign Power to grant his Sheep ſuch Privileges, that they never ſhall or can periſh.

Yet they were all dead already in *Adam*, and were under Satan's Dominion. How could this be adjuſ-

Digitized by Google

adjuſted? *Zion was redeemed with Judgment, and her Converts with Righteouſneſs*, Iſa. 1, 27. But why in particular muſt Satan acquieſce? The Reaſon is this, The eternal and living God did for this End become a poor Man, that he might with Equity take his Priſoners from him: The Creator, who could have ſtruck him with Thunderbolts into the bottomleſs Pit, did Penance on a Croſs, to ſet the guilty Souls free once more, and cancel the Handwriting he had to alledge. The Thought of this, puts the Devil eternally to Shame: He frets, and threatens where he can, but preſently retreats when the Saviour's Blood is appeal'd to. This however implies

5. His Incarnation: He became a Son of Man, that He might ſuffer in his Body for us. For his Exploits in the Fleſh, he deſerves a Name; and is accordingly call'd the *King*, who has deliver'd his People from Oppreſſion.

But it is abſolutely neceſſary, that we join hereto another Appellation which he had, the *Carpenter of Nazareth.* Repreſent to yourſelves the *Word*, the Dictator and Potter of the Univerſe, now hewing Timber as the Houſe-Carpenter of a little Village, or making Plows and other Utenſils for his Neighbours; and living ten or twenty Years unnotic'd by any. The People of the Village would once honour their Carpenter in his Turn, by letting him read in the Synagogue: But how were they ſurprized, when he took upon him to comment alſo? Even his Brethren look'd upon him, as *David*'s Brethren did, 1 *Sam.* XVII, 28. and doubt-

Digitized by Google

doubtleſs thought, at thirty Years of Age he might have had more Prudence.

We will not drop his Name of Carpenter. The Emperor *Julian* gave it him once in Contempt, (for it was a good Handle of Ridicule for the Heathens, that the God of the Chriſtians had been a Carpenter) but we find ſomething divine therein.

It goes towards the Completion of *Zech.* IX, 9. *Behold, thy King cometh unto thee lowly.* And what flows from this Contraſt? He is compaſſionate and meek. An Emperor can ſay, In the Lord Jeſus I find what ſuits me; for he is the King of Kings: But a Beggar can ſay ſo too; for he had not where to lay his Head. A poor Man, who finds himſelf ſo deſpicable, that he ſcarce dare ſhew his Face; an Offender, whom no Man of Reputation will be ſeen to converſe with, may ſtill come to the Lord Jeſus, lay open their Miſery, preſent themſelves before thoſe Eyes from which nothing is hid, and meet with a cordial Welcome.

This is what he was and is, but what *will* he be? The King of Glory in Eternity, the High-Prieſt of the Temple of God, the Prophet who ſaves the Nations, the Judge of the whole World. In a future Oeconomy He will preſent his People to his Father and ſay, *Here am I and the Children whom Thou haſt given me!* He will live, and be ſeen amongſt them, and celebrate the Nuptials with his Wife; whom the Father alſo will viſit, and in ſhort, we ſhall go after the unſearchable Trinity in Eternity, as it went after us in this World.

[The

Digitized by Google

[The Heart muſt burn, *Luk.*xxiv,32. At the ſame Seat of Feeling, where we are touch'd and affected by other Occurrences in Life, we muſt alſo feel Jeſus.

To have a Feeling in the Heart, and to believe, is the ſame thing. Thus little ones may believe; which accounts for Infant-Baptiſm.

The Nature of Faith may be exemplified by the Behaviour of *Jacob*. When they told him that *Joſeph* was alive, and Lord over all *Egypt*, *his Heart fainted*. Was it therefore not agreeable to him? O yes! as ſoon as he knew it for certain, he revived at once: But he could not yet forget the Ideas of his being torn by a wild Beaſt, *&c.* When a Man only wiſhes at Bottom, there might be ſuch a Saviour, ſuch Peace, and ſuch Forgiveneſs; he is on the Way to Faith. Such affectionate Faith is the right one, where the Heart fainted not thro' Diſinclination, but becauſe the Favour appear'd too great and inexpreſſible, and we could not ſuppoſe He would be ſo kind to *us*. Afterwards being comforted in every reſpect, we get firm Footing; and cry out, " O what a Lord have „ I! Let Heaven and Earth go where they will; „ tho' even my Fleſh and my Heart fail, He is the ſtrength of my Heart and my Portion for ever.

The believing Knowledge of our Lord, is no leſs than a conſtant Prayer to Him, a conſtant acting before his Sacred Face: In his Name we lie down, and riſe up.

[God lets his own Inſtitutions lie for a Time in Oblivion, when Men's Minds are indiſpoſed.

The ſame Apoſtle, who to the Marriage of the *Corinthians* gave his Permiſſion, and not mu h more

Digitized by Google

more, (how ſpoil'd and low their Notions in ſuch Matters ſtill were, appears from the Epiſtle) ſpeaks very highly of this State to the *Epheſians*. He ſays, It is a Myſtery, wherein Chriſt and the Church are repreſented.

We, who ſtudy to extricate ourſelves from the Confuſions of the World, ought to ſhew Faithfulneſs in regard to this divine Ordinance alſo, and procure to it its proper majeſtic Character. Our Children are not our Shame, but Joy, and precious Pledges of Grace. And it is a groundleſs, tho' common Opinion, that married People have more Liberty for fleſhly Indulgence, than Single.

[It was a Wiſh of one of the old Fathers, *to have ſeen Jeſus in the Fleſh*: And it was indeed no ſmall Thing. Our Hearts rejoice unſpeakably, that we ſhall once ſee Him, as the Apoſtles ſaw Him.

When a Soul is at the laſt Gaſp, (for the ſtriving for Salvation is only of the ſame Kind, as a ſick Man's rolling on his Bed) and thinks herſelf loſt, the Saviour appears to her in his whole ſuffering Form, as having aton'd for her Sins. Then her Burden falls away, and Peace ſucceeds.

The Perſon is now true to Him as his Bride; and any Hankering after any other Object in the World, has the Nature of Adultery. But we cannot thus ſanctify and make a Preſent of our Soul to Him, till we ourſelves are Maſters thereof, and it is recover'd from Satan. Then the Caution is, Forfeit it no more, be obedient to the Truth. There is but one Truth, which inſpires all the Fidelity to the eternal Bridegroom, and that is, we have

Digitized by Google

have been bought by his Blood! That was the Pacification for all our Transgreſſions, the Ranſom of all the Souls whom Satan detain'd, whom Divine Wrath lay upon, and this Divine Lion himſelf would have been obliged to rend to pieces, if He had not become a Lamb. Hold faſt this Truth as a Clue thro' your whole Life.

Here a Man learns all Virtues and Graces at once. He does not to-day become humble, to-morrow liberal, next Day chaſte; but ſuch a Kind of Nature lodges itſelf in us from the firſt Moment, and we only grow more experienced from time to time, to get rid of Hindrances *&c.*

[The new Birth, or at leaſt firſt Begetting, is when a Soul begins to ſigh and deſire: Then ſhe is alter'd, ſhe does not know how; ſomething unuſual goes forward; a Breath of the holy Spirit comes thro' the Word, and that cloſer and cloſer; ſhe is hot and cold, joyful and ſorrowful by turns. But it ſettles to this, that the Word of Atonement is at laſt clear as Noon-Day, and ſweet like a Banquet.

[Our Saviour in his State of Humiliation avoided, where-ever he could, to make himſelf the Object of Conſideration. He ſpoke perpetually of his Father; and what was neceſſary for us to know of Himſelf, of his Title and Glory, was left to the Holy Ghoſt to explain afterwards.

He is our elder Brother: and becauſe the eldeſt Son in a Family is like a Father to the other Children, He even as Man might bear this Name. But moſt properly He is our Father, as God, who made us.

Uncon-

Digitized by Google

Unconverted People ſtrive with their Maker, when, as they think, in behalf of God the Father, they contract the Honour of the Son.]

Tho' *Thomas* be blam'd for his Slowneſs, yet his Demand was of the right kind. *Joh.* xx, 25, 20.

[Where there is a true Congregation of Jeſus Chriſt, it is no otherwiſe, than as if all Texts of Scripture were re-animated, and bore the ſame Senſe again as at the Time they were written.

Tho' there ſhould be no general Seaſons of Grace, where People are converted by thouſands; and tho' alſo no Church of God ſhould be ſeen upon Earth; yet no one is prohibited, for his own part, to turn to the Saviour. He manifeſts himſelf to Souls here and there amidſt the greateſt Darkneſs.

[Commands and Ceremonies were formerly given, to bring Men to a Deſpair in themſelves, and Longing for Deliverance. They were only to ſerve in the Room of the Body or Subſtance, till it ſhould come, *Col.* II, 17. Of which Subſtance, Men were to form no Picture beforehand, becauſe ſure enough they would not have gueſs'd right. This was the Reaſon of the ſtrict Prohibition againſt making Images under the Old Teſtament. But now that the Body has been exhibited in Jeſus Chriſt, and all Nations have been told, „ That is your Huſband; " 'tis ſo far from being forbid, to make to ourſelves a Likeneſs, that we are commanded to have his crucified Figure always before our Eyes.

Not

Digitized by Google

Not to believe in the Lamb of God, is thenceforth the Sin, the Transgreſſion of the Law. Whoever is guilty of this, ſhall be plagued with other Sins by way of Correction, and not be able to ſubdue them by the utmoſt aſcetic Severities. And why? becauſe he does not honour his true God. *Rom.* 1, 21.

Here ſome one will ſay, " The Charge is „ carried too far; I ſurely know GOD. " Who is He then? The Creator. And who is that? God the Father. If you mean the Father of Jeſus Chriſt, where is it ſaid, that He was the Creator? It may indeed be aſcrib'd to Him without any Error, as it may alſo to the Holy Ghoſt: For they have been aſſiſting to the Son in the Work of creating the World, as well as in the Redemption and Sanctification of Souls. But the Proprietor and Principal in all this, the true Creator, Redeemer and Sanctifier, is no other than Jeſus Chriſt.

Hence you ſee, that if the Lord would mark Iniquities, (*Pſ.* cxxx.) the World could not ſtand, being ſo deeply guilty in this Point. But He hears the young Ravens, when they cry to Him; and takes Notice of the leaſt Sigh of a Soul: The Holy Ghoſt then purſues the Work. And if there be but ſuch a Motion in poor Souls, when they go out of this World; if nothing but the prodigious Confuſion and Obloquy againſt our Saviour's Intereſt did ſtagger them; but otherwiſe they ſecretly think, " Would to God it was true! that He was „ our only Lord and Saviour! I would gladly „ accept of Him, *&c.* " then they will ſtill be ſaved at the laſt.

Digitized by Google

But we Believers could alſo not ſtand, if He mark'd Iniquities. When we have been guilty of the leaſt unworthy Thought, or Levity; or from any Reflection on our Convenience, have omitted an Opportunity in our Saviour's Work; it ſhould cauſe us more Grief, than the moſt criminal Action would to an unconverted Perſon. When we have walk'd the whole Day to the Admiration of every one elſe, and only recollect one oblique Idea, which we might have avoided; when we have not been conſtant in that Worſhip of Faith, which is above all Exerciſes; then we muſt ſay, "If Thou ſhouldſt im-„ pute to me my not having honour'd Thee at „ that time before Satan, before the World, be-„ fore my Brethren, (they alſo might poſſibly „ be led into ſome wrong Thought or Damage „ thro' me) yea not honouring Thee enough be-„ fore my own Heart: What would become of „ me? Thou art my only Life, and yet I am „ not punctual."

There is but one Sin, which cannot be forgiven; whoever perſiſts in that, muſt be loſt. He who only has Prejudices in his Head againſt our Saviour, *ſpeaks a Word againſt the Son of Man*, and may be *forgiven*, Matt. XII. But he whoſe very Heart is averſe to the Croſs of Jeſus, and likes to have a God who ſits upon the Throne of Nature and Reaſon, (whom one may admire philoſophically in his Works, and yet keep at a good Diſtance from him; and in reſpect of any real Faith, be pretty ſceptical) but cannot reliſh that God, who may be ſeen and handled, who is able to bleſs the Soul and cleanſe it from Sin,

Digitized by Google

Sin, and partook of our Flesh and Blood on purpose that we might be Partakers of Him: Such a one is a Candidate for the Sin against the Holy Ghost; and if he proceeds, will come into Judgment, not only as many other poor Men, terrified and doubtful about his Salvation, but as condemned already, so soon as he sees those Wounds of Jesus, and that Sign in his Side, which he could never endure.]

A regular Table without Failure, is promis'd to natural People, but not to us. *Act.* xvii, 25. 2 *Cor.* vi, 5.

As soon as a Man looks a little farther than the *Indians*, who think, when their Body dies, their Soul shall go into some other Country, and get a better Plantation, *&c.* and judges thus, „ When my Body is put off, my Soul must have „ something higher, and be provided with a pro- „ per House; " this will stir up in him a Solicitude, no more to be appeased. No outward Thing or earthly Comfort may be wanting: Yet the Man, amidst all this, is not easy, till he knows that Jesus is *his*.

Men must first be directed singly to Jesus; and then, whilst they think with themselves, „ What need I more in Time or Eternity? Jesus „ is my Brother, my Husband and Father: And „ He is *God over all, blessed for evermore.* " —— at last it will come to their Remembrance, that He has a Father; and has told us, his Father is our Father, because of our Relation to Him. What an Effect this must have on the Mind, may easily be imagin'd: Indeed that Consideration,

Digitized by Google

What muſt the Father of ſuch a Son be! cannot be proſecuted with Thought, but with mere Proſtration.

[Loveſt thou me, *more* than *others* love me? is a Queſtion variouſly anſwer'd. Some are divided what Anſwer to give, particularly People juſt awaken'd: Theſe know, that they are touch'd with Love to the Saviour, but know too, they have ſomething ſtill within them which jars with his Way. Others freely conclude, No! and theſe are real Children of God; whoſe Nature it is, to think every Thing great and reſpectable, which paſſes or is done about them, but have a low Opinion of themſelves. A third ſort will boldly ſay, Yes! and they are (beſides Hypocrites) Perſons, who inſtead of becoming new-born, went no farther than to get a Set of ſpiritual Notions, wherein they are conſcious of their own Compleatneſs, (tho' at times humbled before true Members of Chriſt,) or Men who have been Inſtruments of doing great Things. Laſtly, ſome will refer it to our Saviour what he ſhall think of them; and they are ſuch, who have once overſhot themſelves.

[Our Saviour will, before all things, have each Man's Heart, his miſerable, condemn'd and dark Heart; and make it happy. When that is done thro' Grace; he chooſes that every one remain where he is, go on in the Vocation Providence has placed him in, till he perhaps may intruſt him with ſomething farther. Which then is never any Thing unfeaſible to the Perſon, in reſpect to his Underſtanding, Circumſtances, Education, &c.

His

Digitized by Google

His Servants ought to encourage People, to retain every one his Trade, if it implies nothing in it neceſſarily hurtful to the Soul; to retain their Poſſeſſions, provided their Heart be not wrapt up in them, and do juſt ſo much Good therewith as they think proper; to retain their Rank, which they had before. He who haſtily changes it, may probably be a Phantaſt, who will by and by repent again.

There are indeed ſome few, who when they think on our Saviour's Life and Death, cannot help devoting themſelves, thro' all Difficulties, purely to win Souls for Him; and who were predeſtinated for it. The Bible ſhews alſo plainly the Rule for theſe.

Out of ſeveral ſingle Diſcourſes, preach'd to the Brethren's Congregation, in 1744, 1745, 1746.

OUr Saviour's Paſſion and Death, and his whole Incarnation, was a holy and ſalutary Solemnity: It was the laſt Solemnity within the Œconomy of the Law, and the cloſing Scene thereof. *Rom.* x. 4. Now adieu Offerings, *&c.* A Believer need but retain in Mind, that his Maker became his Saviour; and that for Him he lives, for Him he ſleeps, eats and drinks, for Him he marries, *&c.* for Him he goes out of this World. In one word, his whole Life, and all hours thereof by Day and Night, are an inceſſant divine Wor-

Digitized by Google

ſhip; the very Nature of which renders it a perpetual Sabbath, a continued Felicity, an everlaſting Goſpel. All the Intercourſe with one another, and Speech which paſſes, is Goſpel; yea when one reproves the other, it is ſtill Goſpel. For the Love wherewith God has loved us, in laying down his Life for us, interweaves itſelf in all things, and anoints all Acts of our Life.

[The Method, which has formerly been taken in Chriſtendom to bring People to believe, *viz.* laboriouſly to perſuade every careleſs Man, who feels no want of any ſuch thing, that his God has died for him; could not but make our Redemption appear at laſt like a Fable. Children at School have contracted the ſame Averſion for the Hiſtory of Chriſt's Paſſion, as for the Rod; becauſe the one was uſed, to inculcate the other. Certainly this divine Truth muſt inſinuate itſelf into the Soul from quite another Side; and be ſet before none but thoſe, who have Need of it. Indeed when we ſpeak in public, we ſpeak what we believe; and leave it to our Saviour, what Heart in the Aſſembly may carry away ſomething of it: But in Converſation, or with particular Application, this is a Doctrine only for ſuch Souls, who are in Diſtreſs; and there it hath aſtoniſhing Effects.

Whoever believes the Saviour's Death, knowing who He was, will believe his Reſurrection of courſe. One would not have thought it ſtrange, if He had not ſtaid out a ſingle Hour in the Grave: The few Days he lay there, only create a Reſpect for that regular God, who obſerv'd Order even in Death. Firſt, tho' He burn'd with Eagerneſs to ſave,

Digitized by Google

ſave, he waited four thouſand Years for the right Time; being incarnate, he let thirty Years paſs, and only learnt to know human Nature, and ſtudied Himſelf thro' all Gradations of Stature and Life; then he commenc'd Teacher and on a certain Day could ſay, "Now I am ordained! "*Luk.* iv. 18. afterwards he met his Sufferings, yet not before the Hour, *Luk.* xiii. 33. and thus He acted alſo in the Grave, and after the Grave in his Appearances, *&c.* Theſe are minute, but agreeable Remarks. But whether He, who is Life itſelf, would riſe, was no Queſtion: One could only be expecting, what Bleſſing and Happineſs were to come out of ſuch a Death.

When a ſenſible Heathen comes to us the firſt time, and we tell him, That his God has died, and riſen again for him; he wants to be aſſur'd of the firſt Point, that He *died*, and ſuppoſing that, is ready to believe the other as well as we.

Our Saviour's Reſurrection therefore was no ſurprizing Thing; but ours is. Death is to us natural: We are Earth, and muſt return thereto, and undergo Corruption. If any Brother or Siſter would grow fond of the preſent Life, and of theſe Members of their own Bodies, with a fleſhly or animal Propenſity, they would act indiſcreetly; for we know, this State cannot continue, and the Tabernacle muſt fall to pieces.

'Tis true, all is to me dear and valuable nevertheleſs. For that my Brethren and Siſters Tabernacles ſhall in twenty or thirty Years time be laid to corrupt, is very good: The Corruption itſelf is a Bleſſing and Pleaſure, ſince it is with a View

Digitized by Google

View to pure Glory and Felicity. Interment is like the nine Months, that a Child is prepar'd in the Womb; yea it has leſs Pain attending it, and a nobler Iſſue. For from our Conception, begins properly a Proceſs of Death; but from our lying in the Coffin, Meaſures are taken for eternal Life. But ſtill it is a Thing entirely wonderful; for Nature furniſhes no Proof, tho' perhaps ſome little Illuſtrations of it. And we muſt have Recourſe to Omnipotence, how the *punctum ſaliens* is preſerv'd amidſt all the conceivable Deſtruction of human Bodies.

[Commonly when People think of our Saviour's Coming, they think directly, "Then farewel all Chearfulneſs! And O that I could know of it two or three Days before, that I might ſpend all my Time in Prayer!" From this Notion of preparing for his Advent, I conclude undeniably, that Men are become eſtranged from their Saviour. *The Diſciples were glad, when they ſaw the Lord*, *Joh.* xx. 20. And with them it is always ſo; He is welcome at every Coming.

I. He came formerly in the Fleſh. And how did *Simeon*, and *John* the Baptiſt (Joh. iii. 29.) rejoice over Him.

II. He muſt ſtill preſent himſelf once before the Heart of every Individual, that it may be at Reſt, and know its Object. When at ſome Moment in our Life, we get ſuch a divine Impreſſion of his bleeding Form, (which Tranſaction the outward Senſes are not concern'd in, but the inmoſt Part of the Heart has as true a Sight as the Eye has of Day-light) he is received with a Joy

Digitized by Google

a Joy beyond all Expreſſion. For this is a peculiar Interview between the Soul of Jeſus and the Souls of the redeemed ones, at which his Spirit ſeals them, and his Name and Croſs ſhine afterwards thro' their whole Life. It is a Glimpſe of his Love, his Kiſs of Peace; which remains dearer to them than all even the beſt things beſides.

III. He appears in one Way further, (but which many thouſand Children of God have no Opportunity to ſhare in) and that is, to a Congregation, or little Flock of his. A particular Breath from Him moves amongſt them at times; and whenever this happens in Congregations of God, they advance and become quite alter'd, from that very Date.

But to return to the private Appearance, which is common to all. Our Knowledge of Souls is finite; for tho' a Servant of Chriſt can ſurvey a great many in a ſhort Space, and give to each the Look ſuitable to its preſent Caſe, yet he is ſtill limited: but our Saviour views all at once, ſees his whole myſtical Body, ſcatter'd as it is, in one neat optical Figure, and every Particle occupying its deſtin'd Place. Hence his Operations and gracious Touches are all ſure and effectual. And in general, what each may expect from Him, is this: He appears to his Souls, (1) when he brings them into the Channel of Grace; and withal (2) whenever he praiſes them, or (3) teſtifies his Dislike, or (4) leads them on from one Grace to another.

If we would proceed ſecurely, our Saviour himſelf muſt give us a Look upon theſe ſeveral

Digitized by Google

Occaſions. All the Speech between us and our Brethren ſerves indeed for Explanation; but He himſelf muſt however intermeddle, truly, tho' inviſibly. If a Perſon is not yet *introduced* into Holineſs, and the Brethren would make him holy, or he would make himſelf ſo: he only becomes an affected Fool. When the Saviour does not *praiſe* a Soul for ſomething, and the whole Congregation does: it tends to make a Hypocrite. Suppoſing He ſhews no *Diſpleaſure*, (which yet He can do without Words) and we are blam'd by every body elſe: then we have no Need to reflect much, except out of a ſocial Diſpoſition. When our Saviour ſees any one who loves Him, and lives for Him, commit the leaſt falſe Step, his Light diſcovers to him even the firſt Beginnings: and thus when he comes to be admoniſh'd by his fellow-Members, he is ſenſible and humbled at the firſt Syllable. 'Tis a ſign of ſome great Defect, when one muſt with Difficulty be convinced of a Fault he did not know before.

There is indeed a Caſe, where we get no Aſpect from Him at all. This is, when we have been directly unfaithful; when the wrong thing, beſides its own Impropriety, muſt be look'd on as Diſobedience to the Holy Spirit: Then that good Spirit is griev'd; a Veil is drawn, that the Father may not ſee it; and the Lamb makes no Complaint, but remains ſilent. Another Man under Sentence of Death can't be more troubled, than a Child of God in this Caſe; he is as it were frozen to ſtone, while the Connexion with his Saviour is interrupted. His Brethren cannot help him:

Digitized by Google

him: An angry Look from the Lamb would be better than none; for as ſoon as even that happens, he knows whereabouts he is, can vent his Heart, and is reliev'd.

The *fourth* Occaſion of appearing, is when He leads a Soul out of one Situation, out of one Degree of Grace or Knowledge, into another. Here the Saviour himſelf muſt always interpoſe, after the ſame manner as at our firſt obtaining Mercy: And that which we think or conceive (by looking in the Bible, *&c.*) juſt after He has been near us, is certainly a compleat Thought, and a new Step; tho' we may not reflect much upon it, becauſe his Method is ſo gentle and ſudden.

So much concerning what our Saviour ordinarily does during our Race. He muſt in like Manner appear to each Brother or Siſter, at the time they are to depart this Life. By right, whenever a Brother leaves the Tabernacle, he muſt have had a Viſit and Call from the Saviour firſt; and the ſame muſt have paſſed with him, as with *Stephen*, Acts VII. 55. Indeed 'tis a common Way of Expreſſion, that "God has call'd for ſuch or ſuch a one." It is He who gives us the gracious Stroke of Diſſolution, and not any dark Angel of Death.

IV. The laſt Advent in this preſent World, if we live to ſee it, is when He will come into ſome Congregation, Meeting-Room, *&c.* to be again, as He was once with his Diſciples.

Why will He be welcome, whenever he comes? 1. Not becauſe we are good; He will find us always miſerable and poiſon'd Fleſh. Nor 2. be-

Digitized by Google

2. becauſe we have acted well; our Performances are lame, and we ourſelves are not ſatisfied with them. Nor 3. becauſe our Love will then be ſo great. 'Tis probable, our Love to Him may be as great now, as at his perſonal Coming; (if our not ſeeing was any Diminution to it, he would at preſent appear more openly than he does.) 'Tis true, we ſhall have glorified Bodies; ſince to render us able to look at Him corporally, we muſt have a Body ſimilar to his: but for this very Reaſon, Things will go on in an orderly, ſmooth Channel. As to his particular Features, we are ſuch poor Judges of Beauty, that perhaps one or another will have look'd for ſome different Phyſiognomy in him. But 4. the Point is this, *It is HE*! it is that only Heart, that only Countenance, that only Body in the whole World; the only Man among all Mankind, whoſe Look is mere Power, Subſtance and Beatitude, and has a direct and ſovereign Attraction. By ſeeing Him, we ſhall be transform'd.

Should any of us ſee Him on a ſudden, as *Moſes* did, or *Manoah* and his Wife, or the Women at the Sepulchre, I can think no other; but we ſhould at firſt be like mere Statues for Aſtoniſhment. But what a Joy will thereupon follow, to view the Lamb, our divine Maſter! when it recurs to the Mind at once, "That is "He, who laid down his Life for thee, who "ſweated Blood and was ſorrowful unto Death up-"on thy account; it is thy Husband and Head, "and inſeparable Companion for the future; all is "true, which thou haſt believed of him, &c.

Then

Digitized by Google

Then it will ſeem as if we had been aſleep hitherto, and all paſt things were not worth ſpeaking of; and while we are thus awaking, we ſhall ſee ourſelves in our new Nature, in the Form of the Lamb.

[The Supper our Saviour ſpeaks of, *Luk.* xiv. 16. is not Salvation itſelf, but to be in that firſt Aſſociation or Company about Him, and enjoy the Opportunities which they enjoy'd; *viz* the twelve Apoſtles, ſeventy Diſciples, and in all about five hundred Brethren, beſides Siſters. This was nearly the whole of our Saviour's own Congregation, as may be concluded from the Circumſtance in 1 *Cor.* xv. ſince it is not likely, that any who belong'd to the Liſt, would be wanting at that remarkable Solemnity. Be this as it will, thoſe who during that Period aſſembled to the Saviour, and were not aſham'd of him, partook this Supper with him.

The others who were invited, did not come. When a Phariſee was aſk'd, he had ſome greater Things in hand; Men of Subſtance had their domeſtic Affairs; and others lov'd their Eaſe, and had no Inclination to ſuch a hard Way of Life. In ſhort, our Saviour got but few. Some ſhew'd Him a diſtant Friendſhip, and I will not diſpute but their Souls were ſaved; however, they miſs'd the Supper.

Since our Saviour ſays, *I am with You alway, even unto the End of the World*; no doubt there is ſomething to this Day anſwering to that Supper. It is the Happineſs in a Congregation of Chriſt.

It

Digitized by Google

It must be observ'd, that those who excused themselves then, supposed the Thing not absolutely necessary: In the present Case, there really are Objections, which must be allow'd good; when Persons, otherwise honest and upright, with regard to coming quite among such a Congregation, say, *I cannot.* If indeed their Salvation depended upon it, and they could no otherwise get to Heaven or see their Saviour, they would certainly leave all, and do it; as the Monastic Vows in Roman-Catholic Countries, plainly shew, what People are capable of undergoing from that Consideration.

There are, I say, Grounds for omitting it, which our Saviour reckons just. For instance, He does not choose that all People should leave the Circumstances, wherein they are situated. He knows the Faithfulness and Integrity of such Men's Hearts; and when others would censure them, He declares in their behalf, *They do what they can.*

It is likewise generally so, that they have no right Idea of the Houshold of God; nor is their Heart and Mind so form'd, that they could have any real Benefit from a Congregation, if they were in the midst of it.

But what is their Merit, who come to the Supper? Barely that they accept the Call. Otherwise, (provided only they don't come in a light or presumptuous Spirit, not caring to go to the true Bottom of free Grace; for then they will be cast out, *Matt.* XXII.) they may very well be such miserable People, that the Congregation might be asham'd of them. Every one who understands these

Digitized by Google

theſe things, knows that a Congregation has a Hoſpital belonging to it, and muſt let the Souls who are call'd perform Quarantine; that they muſt not be beautified outwardly, till they are firſt cured within; that Time and Room muſt be left for the Labour of the Holy Ghoſt.

[Tho' the three Divine Works may all be affirm'd of our Saviour himſelf principally; yet the Father and the Holy Ghoſt have true Offices given them in Scripture: The former makes his Son's Enemies his Footſtool, *Pſ.* cx. and the latter glorifies Jeſus, *Joh.* xvi, 14. abides with the faithful, *ch.* xiv, 16.

When we look at our Saviour's ſpecial Charge, to be the Transactor with Mankind in all reſpects; we find, among other things, that Judgment is committed to Him, and this, *becauſe He is the Son of Man.* It is not unuſual in the Direction of great Monarchies, to chooſe ſuch a Perſon for the Affairs of a City or Province, who is a Native, or has formerly reſided there. And thus ſince our Saviour has not only been upon Earth, but been even in our Skin; it quite naturally falls to Him, to determine what Judgment is to be fram'd concerning Men.

I muſt here ſpeak a little of the human Make. A Child of God may be conſider'd in three reſpects; 1. his Spirit, 2. his Soul, 3. his Body, in a cloſe Union with the Soul.

1. Children of God alone have a Spirit: Natural People have none, *Jude* 19. In the mean while there is however ſomething, which has a Command over their Soul and Body. For we ſee them

Digitized by Google

them act againſt their proper Temper and Inclination, and that for long Intervals. In ſome, the Diſguiſe is ſo agreeable, that they excel in appearance a real Child of God. From hence it is plain, partly, that their Soul has a great Power over their outward Man; (and thence may be prov'd farther, that Men in general could do more, than they pretend they can) but partly alſo, that ſomething preſides over and conſtrains their Soul itſelf; and this is, the Tyranny and Influence of the God of this World, 2 *Cor.* IV, 4.

Even while Mankind lie in his Snare, our Saviour can ſtill over-rule, and give many things a different Iſſue than the Enemy meant. He can alſo at laſt relieve the Souls, tho' they could not extricate themſelves.

And that Spirit which, as ſoon as our Sins are forgiven, ſucceeds juſt in the Place which Satan occupied before, is our *own* Spirit; which is breath'd into us again, after we had loſt it in *Adam*. It ſhall now leave us no more; and it has ſuch a true hypoſtatic Conſiſtence and Sway within us, that it governs our whole Perſon. For which End, it ſtands immediately under the Spirit of Jeſus Chriſt, receives Orders from the Fountain-head, and need not perplex itſelf with ambiguous Expoſitions on all ſides, but the Holy Ghoſt brings to its Remembrance what Jeſus truly thinks and ſays.

From that Hour, a Man's Ideas are alter'd; his inmoſt Maxims are not the ſame as before. This is the Teſt whereby to ſolve one Quære, whether the evil Spirit has parted from us for ever, or is only gone out, reſerving a Right of returning?

Digitized by Google

ing? whether he has receiv'd his final Sentence, which would be like Hell-fire upon his Head, if he ſhould attempt to enter again; or whether 'tis only a little more difficult, becauſe the Man is awaken'd, and his Mind ſpoil'd for his Purpoſe, by a Mixture of the Saviour's Ideas, and by knowing better things; for which reaſon, he muſt take ſeven other Spirits with him? For there are many ſuch People, who might for a time be ſeen diſengaged from Satan; and one would have thought, it was true and laſting Grace. A Man muſt therefore have ſome Mark whereby to know, whether he is ſtill an empty Veſſel, which the firſt that comes may invade and fill; or whether his own Spirit is come into him, and as the lawful Poſſeſſor, guards his Houſe.

It may be known, from the Principles we are acted by. A mere Deſire after what is good, is not Proof enough: There muſt be alſo an Antipathy to Evil, and ſuch an alter'd Nature, that the Man is amaz'd at himſelf. When we have this Spirit, (which is a Child of the Holy Spirit) we cannot admit any thing impure, falſe, or contrary to the Mind of the Saviour, his Father and the Holy Ghoſt, without feeling a downright Convulſion: There is no Need of any Book to inform us, but all ſuch things, and all our old Soleciſms, preſent themſelves to the Mind with ſuch an intolerable Deformity, that we could ſooner yield to lay ourſelves down in a Grave by a putrifying Carcaſs of an utter Stranger, than entertain ourſelves one Quarter of an Hour with ſome ſinful Thought or Appetite, with an Idea,

Digitized by Google

Vapour or Smell of our own Greatneſs, of fleſhly Luſts, covetous Deſires, Envy, &c.

2. The Soul derives all her Thoughts and Reflections from the Spirit. Her chief and perpetual one is, how much it has coſt Jeſus to redeem her. Hence, when ſhe thinks of what is *good*, ſhe conceives it all in the Saviour's Perſon: Humility or Holineſs does not come in her Mind, but the humble and holy Saviour, &c. And where ſhe cannot repreſent it ſo, ſhe ſuſpects even Virtue itſelf.

Some Moraliſts have deſcrib'd Virtues, far beyond the Pitch of the Bible; for which very reaſon, they are Chimera's. An Equanimity has been taught, never alter'd by any Kind of Emotion: Yet with this Taſte we cannot make our Saviour's Character to comport; for He ſometimes call'd Some People, a Generation of Vipers, &c. He would be as defective in the Point of Intrepidity, for he was ſometimes ſore amazed.

When our Saviour and his Heart are laid as the Foundation, it produces a Saviour-like Holineſs, a Nature and Mind like that of Jeſus; and the Soul at laſt becomes accuſtom'd to *think* in that Manner. And as ſhe thinks of Things, ſo they really are; for ſhe has no abſtracted, tranſcendent Conceptions, unapplicable to the State of Man. With a Child of God, all is practical; tho' at the ſame time it is ſuch a Praxis, which none can imitate, who is not alſo born from above.

3. The Body or outward Tabernacle is reduc'd to an orderly Courſe, ſo that a Man knows what he does, and does what is right. As Meditation

Digitized by Google

tation and Speculation could not procure us this; the real Body of Jesus comes to our Aid in the holy Communion, both deadening the Members, and quickening them again to a Life in Power and Holiness. The Uprightness of the Spirit or Heart, and its Resignation to the Lamb, can be follow'd entirely by the Soul: The Soul can feel, as Jesus felt; wish, as He wish'd; be tenderly affected, as He was: Body as well as Soul can exhibit, what its Maker and Saviour has ordained, both in this Life, in its State of Separation, (where it obtains its Fermentation and radical Cure) and at the Restoration.

Yet what Report must we bring of ourselves notwithstanding? That we are poor sinful Men, miserable Creatures, who cannot do as we would.

The Cause of this must not be look'd for in the Heart or Spirit: But 1. in a pure Feebleness; on account of which we scarce do the twentieth Part of what we ought, and nineteen Parts of our Time lie fallow.

2. There is a certain Indistinctness of Thought; not as if vicious and good Motions got the upper-hand by turns, but only we do not think accurately, and cannot give our real good Intentions the necessary systematical Rectitude. We are not the same at all Hours, reflect sometimes more superficially, and the Body by its sicklines, &c. has still much Influence. Hence we frequently mistake; begin an Affair too soon or too late, make some Slip in Discourse, &c. And whereas many of the Learned would rather die, than confess that they have err'd; a Child of God must own, I have

Digitized by Google

miſtaken, and ſhall again, and muſt again correct myſelf.

3. Laſtly, (which is the worſt of all) we are yet in this World, and have Corruption ſtill about us. We can't define the Matter farther, but only that it lies in us. Divines ſay, when the Body is in the Grave, the Evil is got rid of; and ſo ſeem to limit it to the Body. So much is certain, that the Soul in Connexion with the Body, is never quite free from this Miſery of Nature; one Inſtance of which I have given in the Incoherence of Thoughts.

Now altho' this Corruption or Miſery may in the Power of Chriſt be continually crucified, torn to pieces and aboliſh'd, after the Manner which at that time is moſt ſuitable; yet it has the true Nature of other Vermin, to appear afreſh, after it has been once purged away, and ſhew itſelf again ſooner or later. It has indeed no Force or Succeſs with us any more; it is a pure Inconvenience, a dead Weight, and its Sting is blunted. But if we are heedleſs, let Confuſion of Ideas go too far, and do not rectify them daily; if we do not obſerve a regular Houſe-keeping, by converſing conſtantly with our Mother the Holy Spirit, and looking always to our crucified Lamb, and thus let the Peace of God keep our Hearts and Minds; 'tis poſſible, as the Serpent ſeduc'd *Eve*, we alſo may ſometime or other, before we are aware, have ſome evil thing impoſed upon us inſtead of good.

This does not contradict my former Poſition, that a Child of God cannot chooſe any thing contrary to the Saviour's Mind: It only proves that

Man

Digitized by Google

Man is weak, and his ſpiritual Smell, Taſte and Feeling may be deceiv'd. Eſpecially when perhaps it has been reſolved, to let a diſobedient Child hit itſelf againſt ſomething. Theſe are calamitous Hours, where inſtead of being ſevere, we ſhould compaſſionately weep with our Neighbour.

Now our Lord, who is a Man, underſtands this more preciſely than we ever can. Accordingly he gives Judgment for or againſt Perſons, and lets the Accuſer's Allegations have Weight or not.

Particularly, he knows, what ſort of a Man He himſelf was. Whoever does not think at bottom like Him, does not belong to his Pale, his Arms and Boſom: He will ſay, *I know you not.* „ What! dear Saviour, art Thou not a Man? — „ Yes! but not ſuch a Man as *thou*. I know human „ Weakneſſes, can ſuppoſe Miſtakes, Chaſtiſe„ ments, *&c.* but this is another thing." Such will be the Difference between a Soul that is ſaved, and who can ſay with *Paul*, *I ſhall know him, even as I am known of Him*; and another, who perhaps appear'd well, but has only acted a Part to ſatisfy Spectators. Of ſuch the Saviour will ſay, "I don't „ underſtand that Claſs of Men, it was not ſo „ with me."

['Tis plain, that at the Judgment there will be three Sorts of People; ſome on the Judge's right Hand, ſome on the left, and ſome who come with him in the Clouds, 1 *Theſſ.* iv, 17. *Jude* 14. Theſe laſt are, in the twenty-fifth of St. *Matthew*, mention'd only by the by; but yet clearly enough. Our Saviour bids thoſe on his right and left Hand recollect, how in this World

Digitized by Google

they had acted towards the least of *these* his Brethren. Who are these? They can't be either those on the right or left Hand, because to both they are spoken about.

Our View really is, neither to stand on the right nor left Hand, but to come with the Saviour.

[He is our residing Elder and Intercessor at the Court above. His Word seals, and gives Success to whatsoever is to be done; and turns all even the smallest Ecclesiastical Affairs into highly holy Transactions.

What a Heart must He have, patiently to sit for seventeen hundred Years with the poor Concerns of Man before him, so many ways perverted and perplex'd as they are, and yet methodize, be an Advocate for, and extract the best out of them!

[Our Saviour is our Father, according to *Isa.* ix, 6. *Heb.* ii, 13. and his Father is our Grandfather, or Father in Law.

He gave us our Body, Life, and all Things. He has appointed one Sex of the human Race to procreate Children; yet only as an Honour, not because it was absolutely necessary. What did He himself do for the first Man? He form'd, and breath'd that Breath of Life into him, which all Men to this Hour partake of. (When we here consider, that this Father condescended himself to be a Creature, and be breathed upon in his Mother's Womb by the Power of the Highest, as He had done to *Adam*, it overwhelms all Thought.) *Adam* is expresly call'd his Son, *Luk.* iii, 28. Tho' he did not turn out well, yet He as Parent would not let

Digitized by Google

let him periſh; and this again affected the Heart of *His* Father, and made Him argue, "Man is „ alſo mine, he is my Son's Child."

[Since the Fall, our Life is a pure and conſtant Dying. Hence comes that Expreſſion, *Heb.* ii, 15. Becauſe Mankind are habitually ſurrounded with Death, they never get any right Courage; there is always ſomething ſlaviſh, maim'd, and unſerene, which ſpoils all they do. Their Caſe is like that of Vaſſals or Tenants at Will, who have no Heart to cultivate the Ground. When the greateſt Potentate reflects on his Mortality, his Spirits ſink; and the next Remedy is, to divert it.

It would be quite unmerciful, to forbid natural People ſome Diverſions. The condemning of what is call'd Things indifferent, is a Tenet of melancholy Minds: They are in their way uſeful, and given to thoſe who have nothing better, to ſweeten the daily Death.

But thoſe who are new Men in Jeſus Chriſt, look upon this Death in a very different Manner. The Reaſon of which, is the Saviour alone. He who has once got a View, how God came down into a mortal, periſhing State, was cloath'd with the ſame Fleſh and Blood, and bore about Him the ſame Body of Death, as we; till at laſt he was releaſed, and his Spirit being intruſted with his Father, and his Body committed to the Earth, all his Sorrows came to a happy End: Such a one ſees ſomething amiable in the preſent dying Life. Thereupon alſo he ceaſes to be a Slave, or to fear any thing. He lifts up his Head in Sickneſs and

Digitized by Google

Age, for he has not Deſtruction before him, but Redemption; not *Sheol* or an eternal Silence, but only a Tour out of the Body, to be preſent with the Lord, and ſo to return that Viſit he receiv'd from Him in this Life, where all tended to Redemption already.

He is then reconcil'd to his Fleſh, ſo it be but ſubject to the Spirit. Whatever was philoſophically offenſive to a Man before, and vaſtly degraded the Body in compariſon of the immaterial Soul, claims now Reſpect and Awe. One thinks like Jeſus, does all the animal Functions like Him, prays, works, journeys, ſickens and dies like Him.

Now one learns the Comfort of our Saviour's Incarnation. And 'tis in this Article of Faith, People are properly defective. As long as they repeat the Hiſtory of it careleſly, like ſome ſpiritual Romance, in company with thouſands who do the ſame, they have no Trouble with their Faith. But 'tis otherwiſe as ſoon as any one enters upon a ſerious and literal Examination of the Matter; „ Is it really true? Has the Lord Jeſus been in „ this World; has the Maker of all Things been „ a Man? Is it to be underſtood not allegorically „ but juſt as the Words ſound? Was He a Child, „ ſuck'd the Breaſt, grew up, ſpent many Years „ only in Houſhold Errands with his Parents? „ Could one have ſeen and ſpoke with Him, and „ did ſome eat and ſleep with Him? (And was „ this the very Creator?) Was He afterwards „ nail'd to a Croſs, died, was buried, roſe and „ appear'd again, and then went to Heaven; „ where

Digitized by Google

„ where He is ſtill in Being, and will come once „ more?" In returning an Anſwer, the Perſon will certainly either loſe his Senſes; or grow a downright Infidel; or become directly happy. One or other of theſe muſt be the Conſequence, as ſoon as we, ſetting aſide Policy and Lazineſs, give this Point ſuch a fair Conſideration, as we beſtow upon other Subjects.

When one mentions ſuch a Thing to the *Huron* or *Delaware Indians*, they cry, *Kebelle!* Is it poſſible? — Indeed when a Heart gives credit thereto, it can't tell for Joy what to ſay to its Lord. We are immediately dead to all other things, ſtrange to the World and to our own ſelves, yea to all Excellencies and Beauties of Nature and Reaſon. Every thing has its Worth and Rank allow'd it; but our Deſire is properly towards *Him*.

[In a public Diſputation at a certain Univerſity, there has been an expreſs Prayer inſerted againſt us, " That God Almighty would not ſuf- „ fer his Son to be ſo diſparaged, and made ſo „ mean, as we make him;" (becauſe we talk'd of his having been a Carpenter, having lain in a Manger, *&c.*) This ſhews what the Age is come to; yet 'tis worth while to go to the Bottom of the Thing.

We cannot make him meaner, than the Bible makes Him. But the Caſe is this; ever ſince Atheiſts and Free-thinkers have ſprung up, who diſpute every thing, Chriſtians have agreed to fortify their Religion with none but ſuch Arguments, as would ſatisfy the moſt captious; and accordingly thought it beſt, to be ſilent about our

Digitized by Google

Saviour's humbled Form, and rather ſet forth his glorious Qualities, his great Underſtanding, Miracles, *&c.* Now when they hear of People, whoſe moſt delightful Theme is the Saviour's Littleneſs and Poverty, much more than even his divine or human Majeſty, they can't tell what to make of it. But by this very Symptom, they betray properly their Unbelief. If they are Men of Learning, they will not ſay roundly with the coarſer ſort, that there is no Truth in the Goſpel; but will reſpectfully let that, which is the very Thing, be buried and forgot by degrees.

But whoever cloſely conſiders this Subject of our Saviour's low Circumſtances, and comes to it with a right Frame of Mind, will find in it the ſtrongeſt Ground for his whole Faith. For, that our Lord is juſt the Perſon that He is, a true Man like ourſelves; and alſo that it may at laſt be ſo eaſily defin'd who GOD is? even the Carpenter Jeſus Chriſt; theſe are inexpreſſibly great and endearing Advantages.

This is the Foundation our Congregation ſtands upon: In that poor and deſpiſed Form, He is our Head and Elder. Nor are theſe ideal Flights; for what He has been formerly in the World, and to his Diſciples, the ſame we can rationally ſuppoſe Him to be to us, as condeſcending and near. When one of them was told, "It is the "Maſter! or, He calleth thee," his Heart was ready to leap out of his Body: When He ſaid to another, *Mary!* ſhe fell at his Feet: And when He came to a Brother, and touch'd him with his Hand, the Party

Digitized by Google

Party ſo favour'd did not know what to do for Joy and Abaſement.

[A Church remains immovable, as long as ſhe is faithful, and the Saviour proſpers her. But the Moment her Spirit is gone, and the Body is without Life, it muſt, according to general and eternal Juſtice, be diſſolv'd, and loſe its Form alſo. Thoſe Church-Bodies, which are not diſſolv'd when Life is wanting, either never had it, but were Statues; or if they had, then they are Carcaſſes in the Sight of God, till their Figure likewiſe drops. But that God who raiſes the dead, and has promiſed an eternal Duration to his own Schemes, foreſees an Hour, when He will call ſuch a vaniſh'd Church out of her Grave, and then ſhe is fairer than before.

If it be aſk'd, why we are now together? 'Tis not becauſe the good and valuable People out of all the World have unanimouſly aſſembled, &c. but ancient Election is the Cauſe of our being ſuch a Houſe, where Souls are to be car'd for, and dreſs'd with the Blood and Mind of Chriſt; and on our part, we are ſtill too deficient.

Church-Diſcipline, the compleater it is, is very apt to make the more refin'd Hypocrites. Our beſt Diſcipline, with reſpect to Hearts where Grace really rules, is the Merit of Jeſus, ſince none of us can forget at what an Expence he was redeem'd; and with reſpect to young and raw Minds, their tender and reverential Love for the Congregation. Theſe are the two Arms, wherewith we muſt keep People in a Kind of Order. In the mean while 'tis a principal Rule, to preſerve

to

Digitized by Google

to every one an unclogg'd Liberty of going away. A Heart truly laid hold of by the Wounds of Jesus, will not go: Their Confidence towards the Brethren, such may possibly lose for a time; but they come again.

When one has committed a Fault, or been unfaithful, he ought to be convinc'd in his own Heart, that should he come, so as he is, to the Brother appointed to care for him, he would come to one who has more Patience and Compassion for him, than he can have for himself: And never must it be possible for any Wretchedness to be describ'd, which the other to whom it is related, does not believe can be parallel'd by things in himself.

We shall never find that our Saviour bestows any spiritual Grace upon us, on account of any other Merits, Abilities or Faithfulness; but Uprightness is a thing, which wonderfully furthers the being help'd and bless'd by Him. He helps indeed poor Men who are not upright; for if he waited till Souls had a right Will and Sincerity, he would get none; so there is a Time when, notwithstanding our Defect in this regard, He has Mercy on us, because he loves us.

'Tis a real Satisfaction to a Brother or Sister, to be look'd upon by his or her Fellow-Members, as the Truth is, and no better.

When a worldly Man comes into a Congregation, and says, "I have lived so and so, and „ involv'd myself in such and such Disasters; I „ know not what to do; I cast myself on the Sa- „ viour, only because I am forced to it," &c.

such

Digitized by Google

ſuch a one is welcome, and forwarded by us as far as we can, in what he is capable and deſirous of. But while his Heart is not yet entire, he muſt not preſs to be receiv'd, confirm'd, or admitted to the holy Communion. Nor is this any Puniſhment; 'tis only what common Senſe dictates.

As ſoon as thoſe who labour in the Word and Doctrine in ſome Congregation, will not attend to the Holy Ghoſt agreeably to Circumſtances from time to time, but they and their Hearers caſt themſelves into a quite unalterable Form; they ceaſe to be a Congregation in our Eye ſo long.

['Tis not properly our Buſineſs to enlarge the Knowledge of Chriſtians of whatever Denomination, or correct their Principles; but to refreſh to them the Image of Jeſus, the tormented Form of our ſuffering God, which in all thoſe Denominations is acknowledg'd, and eſteem'd reverend.

We keep to the old Foundation, and expreſs ourſelves according to the received Books and Confeſſions of Faith. We always thought, our Forefathers were in earneſt; but ſome would now perſuade us, theſe were only Phraſes, and not intended to be taken ſtrictly. That Myſticks would give our Saviour's *Suffering* a figurative Turn, and treat of it as the eleventh or twelfth Part of Chriſtianity, along with Prayer, the daily Croſs, *&c.* was no more than we expected: But from plain Profeſſors of Chriſtianity we look'd for no Contradiction on this Head.

For the ſake of outward Conſtitutions, and a few Orders, or for the ſake of ſomewhat fewer good, or more bad Miniſters, we will not break with

Digitized by Google

with any Religious Eſtabliſhment: But for the ſake of this Point, we muſt break with the whole World.

[*Paul* was a great Apoſtle, and his Buſineſs was that great Work of the new Œconomy: But ſtill he was right, when he ſaid, *I am nothing*; for he was a Man forſaken by the other Apoſtles, and not own'd by the Church of God at that time. Hence whoever, from an evil Conſcience of his own, was diſſatisfied with him, was under no Obligation to ſtay under his Miniſtry, but might either go back into the World, or go over to other pious Men, and ſtrengthen the Oppoſition againſt *Paul*. This is pretty plain from his Epiſtles. The Diſpenſation he was employ'd in, had got no Sanction as yet, and the Iſſue of it was in Suſpenſe.

A large Part of Mankind, thro' criticizing upon the ſeveral religious Attempts in later Times, turn all into Jeſt and Pleaſantry, and ſo except themſelves from any religious Obligation at all.

The controverſial Writings againſt us, have heap'd many ſorts of Proſelytes upon us. Our Deſign was, purely to lend Aſſiſtance to afflicted Souls, when they themſelves ſought it. We have indeed preach'd ſometimes, and ſome particularly have gone among the Heathen: After ſeven Years waiting, we have ſeen a Congregation in *Greenland*; after five, in *St Thomas's*; after two, in *Canada*; after ſix, among the *Hottentots*.

[The candid Behaviour of the World is really to be reſpected. For when we conſider, what Treatiſes have been writ about the demoliſhing of the

Digitized by Google

the World and its Government, and erasing the Wicked &c. the Patience of those who were injur'd by such Prophecies, deserves Admiration. But the thing however has had this bad Effect, that the Associations and Meetings of good People have been almost every where forbid.

'Tis one Duty of a Congregation of Christ, to oppose such Expounding the Signs of the Times. If the Saviour should intrust something to one or other of his Servants, 'tis enough that he alone knows it, (if mention'd on any Occasion, it must be so contriv'd, that the Hearers forget it again presently) and just retains some half-dark Idea, which at most may oblige him negatively, or not to act so or so. And all this is something extraordinary, and happens to those who are the least fond of it.

In general, our Congregation does not approve of that Opinion, noted as an Error by the *Augsburg-Confession*, that the Children of God shall once be Masters of this World, and root out the Ungodly. 'Tis a Notion, noways suiting the Kingdom of the Cross. For what should we do with Scepters and Jurisdiction, if our Saviour would give us them? We are not made for such things: but on the other hand, heartily reverence those who are call'd, and will take the Trouble to be Kings and Princes, rule Mankind, and protect us.

'Tis also against the Scripture-Account; for since *Gog* and *Magog* shall go up on the Breadth of the Earth, and compass the Camp of the Saints, *Rev.* xx, 9. 'tis a Proof they will even then have the Government in their Hands. In truth,

Digitized by Google

truth, when the Saviour ſhall come among his People, it will be much the ſame as now: Of thoſe who are without, one will believe it, but another not; one thro' believing it, will be frighten'd, and another glad. And thoſe who had hoped, the Lovers of Chriſt were all extinct; upon hearing ſome Inkling of them again, will do as is deſcrib'd.

We ſee from the whole, theſe are things, which have not the leaſt active Sway in our preſent Courſe, and leaſt of all in the Converſion of Souls. Our Saviour will never reprimand us for not having calculated the Periods, and fix'd the Year of his Coming.

But what is our Buſineſs? The Holy Spirit gives us a Commiſſion to preach the Lamb to a Soul here or yonder, perhaps in a remote Heathen Country. Now don't imagine, you muſt to this End uſe many Arguments: The Heathen himſelf will have been prepar'd long before by the Holy Ghoſt, ſo that as ſoon as you ſpeak but one intelligible Word, it will be a Seal to what he had already within him. We furniſh him with neither Head, Hand, nor Heart, but only with ſome Inſtruments, *viz.* a few Thoughts and Words, which conſpire with the foregoing ones, and teach him the Application of them.

We all know, that the Mind can have Preſages of Things. For inſtance, a Son who has been twenty Years abſent, comes home as a Stranger; his Mother has a particular Feeling every time ſhe looks at him, yet does not know what is the Matter: but as ſoon as he tells her who he is, the

Digitized by Google

the Intricacy is at an End. 'Tis the ſame in the Affair of Converſion, or the decyphering of what the Holy Ghoſt had inſinuated concerning the ſaving Truth. To whom ſoever I cannot convey Joy by my Preaching, to him it is of no Uſe. And he who rejoices at it, will alſo weep: After he has rejoic'd a while, that the Saviour is ſo good, tho' he ſo bad; then a human Regret will follow, for not having known Him ſooner.

If we continue faithful, and preach nothing to any one, but what the Holy Ghoſt has already ſpoken to them ſpiritually; we ſhall ſee Fruit true and laſting, tho' the Numbers and Noiſe may be leſs.

[Our Saviour, before he left this World, look'd one time at his Diſciples, as if He would have look'd them thro'; and then breathed on them, accompanying alſo that palpable Sign with this Explanation, *Receive ye the Holy Ghoſt.* Then did they receive it, and not on Pentecoſt: On Pentecoſt it only came to Light and broke forth. The latter Effuſion was alſo ſuch, that ſome have partaken of it, who were no Children of God. 1 *Cor.* XIII.

That Fellowſhip of the Holy Ghoſt, which we have moſt at Heart, is ſuch as is attended with a child-like and ready Diſcernment of this our Mother's Will; and likewiſe with a Reſemblance of her Nature, ſo that it may be ſeen what Spirit's Children we are. The whole bleſſed Trinity muſt ſhine forth in the Countenance of each; tho' indeed a little ſhaded, ſuitable to a State of the Croſs, and ſo that the Heart perceives more than the Eye.

Digitized by Google

However, these are but the Symptoms; our Care is about the Fellowship itself.

The Means of abiding in it, is, *Grieve not the Holy Spirit.* When we do, that Spirit is loving still; yet is causes Pain, stops our Happiness, and disfigures our Look. A certain Dissipation and Confusion is to be seen, (different from the habitual and beautiful Consciousness, that we are sinful Creatures) instead of the former Tranquillity. Now when the Person himself does not attend to what is legible on his Forehead, it can't be taken well of him; but as soon as he does, it is rectified again thro' the Mother's Compassion.

When we consider, from whom we receive the Direction for all our Conduct; to whom we are accountable afterwards, and must use Deprecation when we have done amiss; who reminds us of all things, and imparts the several Graces; who has Soul and Body under Cure: and that yet we have not behav'd answerably towards this good Spirit, we must be ashamed.

[What People enjoy'd under the Old Testament was after a more visible and expressive Manner, but by far not so tender and blessed, as what every Child of God now feels in his Heart.

Our Aim is, that every one should keep up a close Conversation with his Saviour: And I am anxious about nothing, but whether it is so with each; whether 'tis as natural to them to speak with Him concerning all things great and small, as to speak to a Brother; and whether 'tis certain, before we open our Mouths to one another, each has first talk'd with the Saviour, and does this

other

Digitized by Google

other more to maintain Fellowſhip of Spirits, than to make it the neareſt Refuge.

Brethren may ſerve to put us in Mind of the Saviour, when we thro' human Weakneſs don't enough reflect on him: The Sight of one another in the Beauty of Grace, is then a technical Memory, to lead the Thoughts to Him. But we muſt not long want this help: On the other hand, it muſt be ſo at laſt, that we eſteem our Fellow-Members purely for his ſake, becauſe they are Objects of his Favour. This is the true Brotherly-love, when one is delighted with the Companions about him, from a Perſuaſion our Saviour is ſo too; as we value every little Thing, that is the Property or Gift of a particular Friend.

Nay 'tis for his ſake we turn our Meditations upon his heavenly Father: If he had not ſpoke to us about ſuch a Thing, we ſhould not have lent much Ear to it; but as He would have us enter into it, we chearfully do, even tho' we ſhould to all Eternity never be able to ſurvey that dazzling Majeſty.

Let us therefore diligently converſe with the Saviour, and maintain a Correſpondence with his Heart. Such myſtical Union is no Fancy: Even by a Retroſpect to his whole paſt Life from his Cradle to his Grave, (that moſt refreſhing Pleaſure, as well as Pattern for us) we can truly enjoy it. But beſides this hiſtorical Satisfaction, we have Him alſo really with us to the End of the World; and that without alledging ſacramental Hours and Moments.

Digitized by Google

[The Seers were upon ſome Occaſions made acquainted with a Chain of *Divine* Ideas, which could not be found in the written Law. For inſtance, *Hezekiah* was to defend *Jeruſalem* againſt the *Aſſyrians*, 2 Kings xix, 34. but *Zedekiah* was to ſurrender that City, *Jerem.* xxxviii, 17. Theſe were two different Orders, yet came from the ſame Oracle. *The Teſtimony of the Lord is ſure*, Pſ. xix, 7. it contains a profound Wiſdom, and Reference to all Circumſtances; ſo that whoever is favour'd with ſuch a Thing, can ſee beyond the whole World, and can do what he will. But his Deſire is only that which is right; we *ask according to his Will*, 1 Joh. v, 14.

I can't deny, but Petition and Deprecation has much leſs Difficulty in it at the Beginning of our Chriſtian Life, than afterwards. For we learn more and more, that our Saviour's Ways are exceeding deep, and ſeldom to be gueſs'd beforehand; and this, when we love Him tenderly, and have no more any particular Choice of our own, occaſions a Solicitude to obtain his proper Aim. Even when we foreſee ſomething that is counted a painful Event, and which another without Scruple can pray to have averted, we muſt firſt conſider whether we ſhall wiſh to be preſerv'd from it, or whether ſome Bleſſing may not lie underneath. If our Heart has this Senſe of it, or only that no real Damage will follow, we chearfully bear it and the Scoffs attending. But on the other hand, there are things, which not the Fleſh, but the very Spirit of our Mind ſhrinks from and dreads; and theſe many times are not ſo conſider'd by the World,

Digitized by Google

World, nor even by Brethren; but when one goes into the Sanctuary, one ſees the inward Connexion of things, and how our Saviour's Intereſt may be affected.

'Tis ſome Queſtion, whether it is moſt deſirable to know our Saviour's View all at once, or ſucceſſively. The latter is more eaſy and convenient; becauſe in the former Way we muſt, together with the End, have a Foreſight of the intermediate Difficulties, which will ſeem inſurmountable. Yet the Benefit is, that a Man acts no farther than is pertinent. However, every one muſt only proceed according to his Heart, as he finds himſelf ſituated towards the Saviour, and by impartial Experience perceives himſelf arm'd with his general Mind. Then whether he ſays, "Dear „ Saviour, ſhew me thy Intention at once!" or ſays, "Lead me Day by Day, Step by Step; „ preſerve me from the Precipices juſt when I „ come to them; I don't deſire to know before- „ hand what I ſhall encounter by the Way!" ſtill it is acting according to our Saviour's Counſel. But when any have a poſitive Inclination of their own to ſomething, He cannot counſel them according to his Heart, but only lift them up when they have ſlipt, and order his Angels to redreſs what they ſpoil.

[Some, who had been rigid Cenſors of others in the Point of Converſion, have afterwards become doubtful about themſelves and the whole Thing: And then the only Salvo they could find, was this Hypotheſis, that a Chriſtian can never be ſure of his Salvation, but is to live in a dark Faith.

Digitized by Google

Theſe were oblig'd to condemn the firſt Queſtion in our little Catechetical Book, *Whence comes it, that you are always chearful?* as an Error: This, ſaid they, is in fact not the State of Chriſtians.

Yet our Saviour plainly foretold to his Diſciples a continued Courſe of Joy from the Time of his *ſeeing them again*, meaning not the End of the World, but his Interview with them after his Reſurrection, *Joh.* xvi, 22. And when it is conſider'd, how many daily Subjects we have for Rejoicing, the Perſon of our Saviour with all his Wounds, the Tuition of the Holy Spirit for his ſake, the Readineſs of the Father to accompliſh every thing, which we recommend to Him as the joint Concern of his Son and us, *&c.* it is ſcarce conceivable that ſuch a Number of Misfortunes can befal us in any Day, as to be able to rob us of that Happineſs. But indeed thoſe great Things muſt be conſtantly kept in View, and be our inward Element, otherwiſe we every Hour are liable to Frights at leaſt.

[One of our Adverſaries, in a Piece written againſt us, to deſcribe the Nature and chief Fundamental of our Congregation, has made Uſe of an Expreſſion, which we ourſelves had never aſſumed; and yet it is a maſterly one, has a Depth of Meaning, and is our true Character. Says he, „ This Congregation has a certain Signature, „ which conſtantly carries in it a *Compunction* of „ the nobleſt Kind, that has once ariſen in their „ inward Man by looking at the Crucified one. It „ is apparent that this is the Life of their Heart, „ and that it has been quite melted thereby. Such

„ a deep

Digitized by Google

„ a deep Impreſſion is diſcoverable in this Con„ gregation. "

From the Moment that a Man is converted, and a warm Thunderbolt from our Saviour's Wounds pierces his Heart, a Reflection takes place, how much we have ſinned, to coſt our Creator his Life; and a Fear, that our Unfaithfulneſs and Unthankfulneſs will be always ſo great, that what He has done for our Soul will never be ſufficiently acknowledg'd. Theſe two things make a truly converted Perſon ſo pliable, that during his whole Life there needs no other Perſuaſive but our Saviour's Croſs, to bend him any Way, to any Branch of his Duty. What that awful and terrible Word *Eternity* effects for a few Hours in People of a ſoft Diſpoſition, the Word of the Croſs, when we believe it, effects for ever.

Our Saviour's Dealings with us all our Days, his conſtant Forgiveneſs towards our poor Nature, eſpecially of the Sins of Omiſſion; and even all Inſtances of Grace, particularly the Sacraments; are wont to bring this Compunction and tender Humiliation into certain Paroxyſms, wherein our Heart and whole Man are ſeized in a ſtill new and extraordinary Manner. Every Mention of Him does this in ſome Meaſure; but moſt of all, thoſe Opportunities, when our Spirit, Soul and Body meet their Creator in the holy Communion, to be mingled with his Humanity, our Blood with his, and the incorruptible Seed within us to be moiſten'd afreſh with that Oil, which was firſt poured on us at our everlaſting Abſolution.

Digitized by Google

[The Token, from whence the higheſt Degree of our Saviour's Friendſhip is to be gather'd, is this, whom He thinks of firſt among all his Diſciples? Now who was that? *Mary Magdalen*, Mark. xvi. 9. In all the reſt of our Saviour's Converſation with Mankind there is nothing ſo ſurprizing, as in this one Inſtance with *Mary Magdalen.* He ſpent much of his Time upon a Perſon, of whom we afterwards have no farther Account. 'Tis poſſible, ſhe might not be in ſuch Favour with the Apoſtles as with Him, and when her Patron was gone, might not be much taken notice of: However, ſhe certainly was no conſiderable Perſon, no Pillar of the Church, or we ſhould have heard of her as well as the *Tabitha's*, *Priſcilla's*, &c. Her whole Merit conſiſted in this, that ſhe was an extraordinary Monument of Mercy, a Proof of the Saviour's Power to forgive Sins, who could raiſe a Sinner of the moſt notorious ſort to the Rank of his Siſter and Friend.

Her Example has cauſed ſome Miſtakes, by inducing Servants of Chriſt, who had more Goodwill than Judgment, haſtily to make a Shew of Converts who afterwards have not held out: But notwithſtanding, it remains a Truth, that after his Victory, when about to aſcend into Heaven, the firſt who came into his Thoughts was the greateſt and moſt public Offender, but yet, by his own Verdict, ſhe who *loved moſt* amongſt all his Followers. And hence we may diſcover the Qualification of Mind, which entitles us to the neareſt Familiarity with Him; which bears a Relation to his Heart and Ideas, like that between two geometrical

Digitized by Google

trical Proportions; which creates a Harmony and Confidence, that is always insensibly increasing between the Saviour and the Sinner, so that what the Apostle says becomes true, *I live not, but Christ liveth in me.*

The weak Means to this great End, is the lately-mention'd Compunction, that Woundedness of Heart, which never more shall heal up: Since 1. tho' the whole Man, and every the smallest Part, is now penetrated thro' with Grace and Happiness by the Blood of Jesus; yet Sin, as the Cause of our Saviour's Sufferings, is thought on with Smart as long as we live.

Whereto is added 2. that we fall so much short in his Service, (tho' involuntarily, and as it seems, unavoidably) being beat back from doing so well as we fain would, by Hindrances, by our Misery itself, or by a Timorousness of it. All this keeps the Wound ever fresh; and occasions such a Bitter-sweet, as is more wholsome and promising, than those unallay'd Joys People have a Notion of, or find by gazing at their own Accomplishments. True Grace has ever something depressing in it; one thinks himself a few Degrees worse than the worst of Mankind.

Which Tenderness of Heart is not any thing affected, but a Consequence originally of the Mercy we have receiv'd, and the Manner thereof. Just as a Woman in her Pregnancy being frighted, transmits something to her Child's Mind, if not a Mark on its Body, which will never leave it; so it has happen'd to us: At our Absolution and Reception into the Kingdom of Jesus, when we were

Digitized by Google

firſt quicken'd into new Men, we receiv'd an Impreſſion of the tormented Lamb in our Heart. It darted clear, but ſudden as Lightning, thro' Soul and Body; and ever ſince ſticks to us like a Part of our very Subſtance. And nothing beſides cleaves much to us: God's wonderful Ways and Favours in other reſpects, become indeed ſo multiplied upon us at laſt, that when we think a little of them, we muſt cry out, *I am leſs than the leaſt of all thy Mercies!* But we do not think long thereon; for the weeping at his Feet for his meritorious Paſſion, takes place of all things elſe.

Now this Diſpoſition is the ſureſt Attractive to draw our Saviour to us. Theſe are his right People, the moſt to his Mind, whom He lets derive the moſt ſubſtantial Bleſſings both out of his Word and Perſon. In ſacramental Transactions, they enjoy the Reality to the utmoſt Degree poſſible; which is a Happineſs not to be forc'd or imitated, yet alſo not to be denied where it is. *He appear'd firſt to Mary Magdalen*, (not only own'd that poor Creature, when ſhe made ſo odd an Appearance in the Phariſee's Houſe, but continued his Regard for her both to, and beyond his Death:) and his Principle is the ſame to this Day towards Souls in the like Circumſtances.

'Tis true, there is no neceſſity all the outward Circumſtances ſhould be the ſame. It lies in his Hand, who is Judge of all, how far to inflict or abate Chaſtiſements. But that ſo many, and we in particular, while in our natural State, were not poſſeſs'd nor became Demoniacks like her, but came to the Saviour before we fell into ſuch Exceſſes

Digitized by Google

ſes and terrible Judgments; this is not a thing which makes us value ourſelves, but rather feel the more Compunction; becauſe *Mary* however did Penance, but we were ſnatch'd out of the midſt of our Sinful Tempers, and after ſuch a Sight of our Miſery, and Longing for Grace, as was very ſhort and inadequate according to Syſtem, embrac'd and bleſs'd. This, in our own Eyes, ſets us far below a *Magdalen:* We have no Merit even of any ſort; but then for this very Reaſon, we are the greater Miracle of Grace, and lean on that alone.

[It has been long a Queſtion among us, what is the viſible Mark of a Soul that is entirely, or but half reſign'd to the Saviour. As my great Averſion for rigid Church-Diſcipline is founded on the Light wherein I ſee *this* Matter, we would do well to ſearch it to the bottom; that ſo, on that other Head juſt mention'd, every one may take to that Idea which our Saviour enables his Heart to comprehend, and ſee an Excellency in. I for my part (for others of my Fellow-Labourers are more ſtrict Diſciplinarians) reſt my whole Apparatus for forming good Manners from without, properly upon the Care of thoſe Miniſters of God, Magiſtrates; (for which Reaſon, I like there ſhould be another Inſpection over our Congregations, than that of us Teachers.)

The *je ne ſcai quoi* which decides a Heart to be the Saviour's wholly, or half, or not at all, is, according to my Way of thinking, to be ſought for in the very firſt Motions of the Mind.

Theſe in all Mankind ſince the Fall, tend where Nature leads; and if they hurt nobody elſe,

'tis

Digitized by Google

'tis the moſt that can be expected. For the Correction of them, Morality, the Law, and human Sanctions interpoſe. A Perſon who would be a refin'd Thinker, becomes a Moraliſt, and from Conſiderations of Convenience, Decorum, &c. compoſes himſelf to a certain Frame: Another, whoſe Complexion is different, is wrought upon by the Law of *Moſes*, and the Fear of Hell: A third ſort, who are thoughtful in no Kind, and barefac'd, muſt be aw'd by preſent Penalties and the Sword of Juſtice. Hence perhaps will ariſe a Suppreſſion of thoſe firſt Motions, and not giving Way to them; the one reflecting that it would be immoral, the other, that God might puniſh, and the third, that he might come to the Gallows.

Now here is properly the Diſpute between us and ſome Divines: They can't conceive why we lay aſide the Law, (and the moral Scheme yet more) and can think no other but that Libertiniſm will follow; ſince the *Imagination of Man's Heart is evil.*

But we ſay, the Inclination of a Child of God is good. Nor is it true, as they ſuppoſe, that even in Children of God the firſt Motions are thoſe of corrupt Nature, which muſt afterwards, by various good Reflections and Striving, be curb'd: No, it is the Mark of the New Brith, that the firſt Thought tends towards the Saviour. Where it is otherwiſe, a Perſon may be a Learner, a Well-wiſher, (and in that Quality be under the Care of a Congregation) but he has not yet the ſubſtantial Grace of the new Birth; for then he would

Digitized by Google

would at leaſt be a Child, (1 *Cor.* xiii. 11.) and think ſpiritually, however childiſhly.

According to my Notion, if in the firſt Stirrings of a Man's Mind any worldly Splendor, any Liking to Sin, any Love of himſelf, *&c.* can ſtill operate to move him to ſomething againſt the Mind of Chriſt; the Saviour has never yet reſided in his Heart. Setting aſide all Aid of the Underſtanding, in the very Delirium of a Fever, our Speech and Deportment, however confuſed and weak, muſt yet teſtify who is uppermoſt within. In ſhort, the Bottom and firſt Meaning muſt always be ſomething worthy of the Lord; if ever any Perverſion happens, it muſt be by ſomewhat ſtriking in to alter the Caſe; and when apprehending any ſuch thing, a Child of God muſt certainly be in ſuch a Terror, that his Hair is ready to ſtand on End.

Therefore, of our Saviour and his Death and Merits we are to remind each other continually; that our Senſe thereof may abide freſh, but about what is right or not, fit or unfit to be done, there ought to be no Need to ſpeak to one another. The Heart cleaves to Him. In this reſpect, the Heart is ſomething inexpreſſible, and we can't define its Movements; the Saviour can dwell there without Thoughts, and the Holy Ghoſt pray with unutterable Words.

But in the more exterior Powers of Mind and Body He muſt likewiſe live and rule; nor can I allow one to be a Child of God, unleſs theſe alſo are ſanctified with a Senſe of the Lamb, and whatever paſſes inwardly or outwardly has a Re-

Digitized by Google

a Reference to Him, ſo that we can in every Caſe ſay, Thou knoweſt, I did ſincerely aim at Thee!

Our Connexion with the Saviour muſt be far different from that between ourſelves. None of us can be always explicitly thinking of the other: But He inſinuates himſelf into Spirit, Soul and Body, like the Air we breath, and is as indiſpenſibly neceſſary. And here lies the Touchſtone; One who is accounted to have an entire Heart towards him, and has not, is ſtruck dumb when he comes to ſpeak with the Saviour himſelf. Whereas thoſe who cleave to him with Heart and Mind, are never better, than when they have to do with Him alone: He ſometimes indeed raiſes a Quære about their Love to Him, when they have not behav'd well, but it is ſoon made up again.

Now this ought to be the Baſis of our whole ſpiritual Building, for it is the only firm one. If the keeping of Souls for our Saviour, depended on Rules and daily Admonitions, all would be loſt. Theſe indeed are good, ſo far as they prove that we have a ſharp Eye, that guards againſt Wantonneſs creeping in under the Pretext of Liberty: But properly, only a Man's own Heart is able to judge of its own Diſpoſition towards the eternal Bridegroom, and either to condemn or comfort him.

If we will be a happy People, we muſt be ſo true to Him, that we ſhould be the ſame if there was no Diſcipline. And thoſe who have directly to do with Souls, muſt even take Care

not

Digitized by Google

not to acquire that ſort of Influence, which could in ſuch Manner either terrify or attract them, that they would behave well for a time without recurring to the Saviour's Perſon. No, He muſt be all in all: Each muſt ſettle Affairs with Him daily before all things; our Heart muſt know where it is at Reſt, and our Faculties be aſſured that they are in their Element, or elſe (if it be ſo) ſick, in Danger, &c.

[Our Saviour as the general Father, wherever it will not prove hurtful, lets all Men ſucceed in their Undertakings, even thoſe who know him no farther than the Ravens and Plants do. Thoſe who know Him, and are uſed by him as Inſtruments, had this Employment given them by an Invention of his Love, that ſo they might have the Matters at Heart, tho' one Touch from Him does more than all their Labour. The Proceedings of Servants of Chriſt have this Character, both Beginning and End is ſimple, and the whole unaffected; and inſtead of thoſe deep Views and Meaſures People imagine of them, they are taken up with a very plain Point, which they can't depart from, but ſpeak for a whole half Century as they did at firſt ſetting out.

[The Saviour's intrinſic Name, which expreſſes his Eſſence, none knows. This very thing yields us Room, in the mean time, to give Him Names without End. The holy Penmen have call'd Him by any Title that firſt came to Hand, a Roe, a Worm, a Sheep, or whatever denoted one of his Qualities, and ſuited their Turn beſt.

The

Digitized by Google

The favourite Name under the New Teſtament is *Lamb*, that divine Lamb who does what ſo many millions of offer'd Lambs before could not do, bears upon Him the Sin of the World, and buries it with him in his Grave; ſo that original Sin thro' all future Generations condemns no more, but whoever relapſes into Death, 'tis owing to his Enmity againſt this Lamb.

The Church being his Bride, her Name alſo is not yet reveal'd. However, ſhe already bears a Seal, which has a more than magic Effect on all the Powers of Darkneſs.

For every Work *David* praiſed the Lord with a Pſalm; and thus we alſo conſider our Saviour particularly according to each principal Circumſtance, or Relation wherein He ſtands to us. When we look upon Him as our Elder, it is for two Reaſons. 1. Becauſe He is the Father of the Ages, *the Firſt*, (Rev. 1, 11.) who has been privy to all things from the Beginning, and came down out of his Father's Boſom to reveal to us the Divine Ideas, (as we uſually aſk the oldeſt Man about Paſſages of former Times;) nor has there ever been one good or ſolid Thought, which has not firſt been his, long before his Children did light upon it. 2. As an Elder ſuppoſes an exemplary Perſon, in whom the Grace and Gifts of the whole Congregation are ſomeway center'd, He alone is this compleatly; being indeed the Image of the holy Trinity, even as Man. He is the firſt and leading Brother; we have the ſame Feeling of Him as of another Brother in Office, and view Him thus directing the Affairs of that little Branch

Digitized by Google

Branch of the general Oeconomy and Duration, which we are concern'd in.

But He bears another Relation to us, more univerſally intereſting. Perſons are ſometimes deſign'd for each other in Marriage from their Childhood, when the Parents on both Sides are intimate Friends. But what Ground could there be for our being deſtin'd his Bride? For what is our Lineage? We were as yet in the Chaos, not endow'd with any Capacity of thinking; and He was the Son from everlaſting, God of God. Yet He reſolv'd to betroth himſelf to a Bride, whom He muſt firſt create; and who, after that, ſhould get the moſt venomous Leproſy, and be ſo disfigur'd, that there would be no knowing her again. And this He was aware of beforehand, that as a human Body ſo or ſo ſituated cannot avoid the Fever or Small-pox, ſo the Creature Man would not eſcape all Miſchiefs, nor abide healthy; but yet might, after a Corruption, (wherein his Compaſſion would not forſake us) be cured laſtingly and for ever. In his Idea he ſaw us already deformed and loathſome, ſtript of all, debauch'd and detain'd by an Enemy; and yet he would create us notwithſtanding, purpoſing at the ſame time to redeem us with his own Blood.

Such a large Heart has our Huſband, this was his Manner of thinking before ever we were form'd; and ſuch Thoughts can none comprehend, but his Father and the Holy Ghoſt. The Angels, when a dark Glimpſe of ſuch a thing preſents itſelf to them, can only act as we do towards a Perſon whom we love and honour, but who does unuſual and extravagant Things; we rub our Forehead per-

Digitized by Google

haps, look confounded, and refrain thinking on the Matter at all: So they cover their Faces with their Wings, conclude, "It may be, tho' we „ don't underſtand it," and adore.

But we on the other hand can perceive ſo much, that we are a healed and releaſed Bride, who is able now to give her Hand and ſay, "I be- „ long to Thee, my dear Huſband!" When a Perſon underſtands this, it is a good Token; when, with a clear Light in his Heart, he can ſay to his own Soul, "Thou wert created and redeem'd to „ ſleep finally in his Embraces, yea thou art ſeal'd „ and dieted thereto, for therefore doſt thou in „ that bleſſed Covenant eat of his Fleſh and ſwal- „ low down his Blood, becauſe thou art his, and „ art to come once into his Arms." But whoever can't yet apprehend, and find it thus within himſelf, is a Soul hitherto not publickly declar'd a Bride; tho' perhaps every one expects he will be, and honours him in that Proſpect. And this is the Diſtinction in a Congregation, that ſome can conſider one another as having their Deſtination acknowledg'd from above with all divine Solemnity; and others can be look'd at with probable and full Faith of the ſame happening to them ſhortly.

Even whoever comes into the public Aſſembly, can be ſure that ſuch a high Bleſſedneſs is however meant for him. So it is; but why, is a Wonder to the Univerſe. How cameſt thou to ſuch a Right? I know no other Reaſon, but becauſe I am a Man, have theſe Arms and Legs, and a human Face and Soul. —— Ay, but thou art a wicked and deprav'd Man, haſt the moſt virulent Diſeaſes about

Digitized by Google

about thee ſtill uncured! — 'Tis true; but notwithſtanding, I was expreſly created for to ſleep in his Arms.

[It makes a great Difference, whether one, thro' a Reſult of his own State, thinks ſo or ſo, or whether it has been inſtill'd into him right or wrong: Herein chiefly the worldly Theology departs from that of the Children of God, where one is *not to teach his Neighbour, Know the Lord! for they ſhall all know Him from the leaſt to the greateſt.* And here lies the Fault of Syſtems. So far as they are wiſe Precautions, determining what Tenets ſhould not be taught, and guarding againſt Exceſſes, they are a real Bleſſing. In the like Spirit, Servants of Chriſt, when aſk'd whether they hold this or that Error? ought to anſwer with the moſt ſatisfactory Openneſs; and the *Augsburg-Confeſſion*, as *Luther* often obſerv'd, was drawn up chiefly in this View. This is the Benefit of ſymbolical Books: The Abuſe is, when they are ſuppoſed to contain all Truth, and every Inſight the Holy Ghoſt will ever grant to the Church; and every Tittle there, little or great, equally inſiſted on.

But abſtracting from this, that firſt Evil, hinted at above, uſually follows. Two Perſons are treated alike, and forced to ſpeak up to the ſame Standard, tho' they differ widely from each other: The one merely knows, or rather thinks he knows ſomething; the other truly believes, and poſſeſſes it: The one has no Foundation, the other ſuch a firm one, as no ſubtilty of Satan himſelf can ever ſhake. And here it muſt be obſerv'd, that

Digitized by Google

there are ſome pretious Doctrines, which ſhould therefore be taught with more Caution, becauſe they even become downright Errors when caught up by the wrong Auditor.

You know what Effect that venerable Truth for real Church-Members, concerning the God and Father of our Lord Jeſus Chriſt, which occurs in St. *Paul's* Epiſtles, has had, ſince ſuch Things have been divulged to all: By that Saying, *To us there is but one God, the Father*, &c. a large Sect in Chriſtendom has fortified itſelf in a Falſhood; with whom the *Mahometans* have concurr'd. *Paul's* Words, (which are a divine Truth in application to the Perſons to whom he wrote) being taken for an abſolute and univerſal Poſition, many of the Learned have haſtily concluded, that the Lord Jeſus cannot be God at the ſame time. We can't ſo much blame the *Unitarians*; ſince the Fault lies here, that Theology has not been rightly divided to thoſe it belong'd to, but forgetting our Saviour's plain Words, *I have manifeſted thy Name unto the Men which Thou gaveſt me out of the World*, this Article has been publiſh'd as a Rule to the World itſelf.

In *Joh.* xx, 17. our Saviour ſays even of himſelf, *I aſcend to my Father and your Father, and to my God and your God.*: Which Text farther conſider'd, places the whole Matter in a clear Light. Adoption is a very ancient Uſage, and has the moſt ſacred Rights belonging to it, inſomuch that in the Regard ſhewn to an adopted Child and to a begotten one there is not the leaſt Difference. Now our Saviour has (1) procured us an eternal Adop-

tion

Digitized by Google

tion before the Foundation of the World; and not only ſo, but (2) would himſelf become like us in our adopted State. That he became even a real Man, is a good Omen that our Adoption is to imply ſomething ſubſtantial, and not only a legal Right.

Therefore ſimply as Man, He had of courſe the ſame *God* as all Mankind have, namely *Himſelf*. He was the Miniſter of his own Godhead; nor is it at all improper to underſtand thoſe Texts, where he is call'd the Servant of the Lord, *Iſa.* XLII, I. LIII, II. in ſuch a Senſe, that the Servant is his human Nature, and the Lord, *Jehovah*, his own Divine Nature: For He *reconciled the World unto Himſelf*, and ſav'd it from his own *future Wrath*; it being He, againſt whom Mankind had ſinned.

But as a Brother of Believers, as a happy Man, He had the *Father* for his God, whom they alſo, when Children of Grace, were to have. Thro' the whole XVIIth of *John*, He ſhews, as an Indication what happy People his Diſciples are, that they and He have one and the ſame God. This joint Worſhip of his and theirs is to continue throughout the whole preſent Period, which He has open'd with his Death and Sufferings, and will cloſe with a State of Things that conſummates all the paſt. It will alſo one Day reſound from greater Numbers; (for as yet, He himſelf being the ſole God of the World in general, or as ſuch, none but his few believing Members from Age to Age are capable of the Priviledge to call his Father their God:) But there will come a Juncture; when the entire *King-*

Digitized by Google

dom ſhall be delivered to the Father, 1 Cor. xv, 24; when, after all Rebellion againſt the Saviour has been quell'd, He will preſent the whole Fruit of his Sufferings to his Father in one View.

That will be a bleſſed Seaſon: But it muſt again give place to other Scenes. For (beſides that the Holy Ghoſt ſhall alſo be ador'd, and the whole Divine Trinity together) the Lamb himſelf muſt once more be worſhip'd by us in his Turn; ſince in Him *dwells that Fulneſs*, which renders Him alone the God of the Univerſe. Then even *we* muſt have Him expreſly for our God, fall at his Feet in the Ages of Eternity according to the Duty of Creatures, altho' we are Believers; and range ourſelves under the common Deity (who all the while was ſo to the World, but had once become a Lamb) with the reſt of his Works, when every Creature that is in Heaven, on Earth, and under the Earth, ſhall cry out *Amen, Hallelujah!* Rev. v, 13.

But to return to the preſent. Now is the Time, when thro' Grace we can ſay, *To US there is but one God, the Father, of whom are all Things, and we in Him; and one Lord*, (one Huſband, Spouſe, conjugal Lord, 1 *Pet.* iii, 6.) *Jeſus Chriſt, by whom all Things were form'd and created.* Thro' Him we enjoy every Bleſſing; in Him we and all our Concerns are made tolerable and agreeable to the Father and the Holy Ghoſt; not for the ſake of our Look or Deportment, but for the tender Love they bear to our Husband, (to whom however, according to the Nature of Wedlock, we become daily more like.) And till the future Con-

Digitized by Google

Conſummation, the Church looking upon the *Jehovah* and God of the Univerſe properly as her Bridegroom, her own Fleſh and Bone; during this Interval takes for her God Him, who had ſuch particular Regard for the Wife of the Lamb, as to offer and afford himſelf to be her Deity.

[It has been before taken notice of, that the Article of a Trinity was pretty much unknown under the old Teſtament: People were then to keep only to that God who created them, who ſpoke with *Adam* in Paradiſe, who ſent *Moſes*, *&c.* and this was our Saviour.

But after the Creator aſſum'd human Nature, he would no more be treated by his own Children as God, but as one of themſelves, as their Fleſh and Bone. And then He made them this Propoſal: "You muſt again have a Deity, and I „ will aſſign you one. I have (which I now „ firſt give Information of) a Father, who begot „ me. Since for the future I ſhall be your Brother „ and hearty Companion, your Elder and Mini- „ ſter in the Sanctuary above, yea the Paſtor of „ every particular Flock, ſo that other Paſtors „ are only my Subſtitutes: Therefore when in one „ Body you would worſhip your Deity, (as all „ Creatures muſt worſhip) you ſhall addreſs your- „ ſelves to my Father, He ſhall be your God. „ Herein you are diſtinguiſh'd from the World: „ For the World *muſt* always retain *Me* for its God; „ except as it becomes Partaker of my Salvation, „ and can be introduced into your Privileges, and „ preſented alſo to my Father, that Men and An- „ gels may ſee by that Act how much I love

Digitized by Google

„ and honour Him. Till then your Liturgy is a „ Secret for yourſelves.

Hence all Addreſſes to the Father, (as is very uſual in Prayers) when coming from an unconverted Perſon, who is not one Heart with the Saviour, ſound in Eternity like a Nun's ſinging the Latin Pſalter, not knowing what ſhe ſpeaks. But when Children of God ſpeak to the Father of Jeſus Chriſt, the Son himſelf joins and leads therein, as He has choſen to have one Ritual with them: And the Addreſs has a real Meaning, for what they ſay is, Dear Father! proſper the Domeſticks and Relations of thy Son; order all Circumſtances to that End, that Souls come into more Connexion with their Bridegroom, *&c.*

The Father of Jeſus Chriſt is our Protector in this World. He has his Son's Intereſt at Heart, executes his Will, and removes Mountains at once when they ſtand in the Way.

As to the Son, He indeed acts and thinks in two very different Manners; But the Works and Activity of his Godhead *in Heaven and in Earth and in all deep Places*, we will not now enter into. As Man, He at preſent reſts, and according to our Stile might be call'd *Emeritus*, or no more active; only his Reſt is of ſuch a Nature, that it is not idle, but implies a gentle and imperceptible Operation.

Formerly the Father undertook the Office of drawing Souls inwardly to the Son; for that He who appear'd in Fleſh, was the true God, would not otherwiſe have entred into any Man's Mind, *Joh.* VI. 44. But after he ſhould be lifted

Digitized by Google

lifted up on the Croſs, He foretold that He *himſelf* would draw them, *ch.* xii. 32. and verified it on *Thomas*, ch. xx. 28. And this ſecret Senſation continues ever ſince; yet ſo, that the Holy Ghoſt now ſupplies his corporal Abſence, and operates on Hearts as the Father did. Only with theſe two Differences, 1. that the Father's Intimations were of an abſtracted Nature, but the Holy Ghoſt draws a full and plain Picture of our Saviour in his Sufferings actually undergone. 2. The Holy Ghoſt (ſays our Saviour) will not ſpeak of his own, *Joh.* xvi. 13, 14. You may depend upon it, that every Word He ſpeaks to you, comes from your Husband, it was ſuggeſted to him by me; for He only officiates for me, till I come again. He'll bid you be content, and be good Children, becauſe I ſhall ſoon return; and then will melt your Hearts like Wax at what I have ſuffer'd for you.

The Saviour ſurveys all this with Pleaſure, looks at his own People and Generation in any Branch or in any Century He pleaſes, or elſe views all united; and thus abides in continual Exerciſe, always ſpeaking and interceding for us, and telling his Father, "Such a Day ſome of my „ People will have ſomething to aſk of thee; grant „ it them."

[It is obſervable, that our Saviour, *Joh*, iii, 2. ſays, *WE ſpeak*, *&c.* in the plural Number. Here the whole bleſſed Trinity is underſtood, 1. The Father bearing Teſtimony who his Son is. 2. The Son revealing that He has a Father. 3. The Holy Ghoſt proclaiming even to all the

Digitized by Google

World (*Joh.* xvi. 8.) the Sufferings of God for them, whereby they have been redeem'd to their firſt Huſband. Which is ſuch a Myſtery, as no Man could have believed, but would have been apt to rank it among the Figures of Mythology, if it had not been attended thus with a divine Witneſs in the Heart. But now the acuteſt Men, who allow no Quarter to any Kind or Relicks of Superſtition, have yet the ſtrongeſt Conviction remaining, that the Lamb however has been ſlain for us; and this becomes ſo precious a Truth to them, that they would wiſh to be annihilated, if it was not ſo: Thus *Luther* once heroically ſaid, *Amen! it is true, Chriſt gave himſelf a Sacrifice; and if I as a human Creature had not this Track for my Thoughts, I would not chooſe to be a Man, the Devil might be a Man for me!*

It is farther ſaid, *We ſpeak that which we know*, &c. Here we can't pretend to ſearch the Depths of the Deity within itſelf: All that we can treat of for Edification, is only how the holy Trinity has acted relatively to us. And herein we can alſo be its Diſciples, and obtain ſomething of the ſame Mind.

Of the Father let us take Notice, that *He gave up his only-begotten Son.* We can't conceive this tranſacted without a *Pathos*; for when God is ſaid to delight in ſomething, 'tis impoſſible for us to keep juſt then in View thoſe metaphyſical Definitions which exclude all Emotions in the Divine Nature. Firſt, how had he rejoiced in his Son! To be ſilent about what paſſed before all Creation, the

Digitized by Google

the Son invented and form'd, as an entertaining Scene for his Father, this prodigious Univerſe; (which yet, taken all together, is infinitely more removed from Him the Maker, in reſpect of Importance, than an inanimate Puppet is from the greateſt of Men.) He alſo had meditated, how the Creature made according to his Likeneſs, after and by a Fall and Sickneſs unto Death, might be confirm'd, and as it were harden'd thro' Fire unto an everlaſting Duration; and this not thro' any elementary or chaſtiſing Fire, but thro' his own Blood, which, having firſt been ſeeth'd within Him in the Torments of Death, He would give as a ſpecific Medicine for his Creature Man, to ſecure him from all future Diſſolution of his Being or Graces; for which End, He would take upon himſelf the diſeaſed and diſgraced human Figure. Such a valuable Son did He *give up*, to undergo thoſe foreſeen Abuſes, and be maſſacred; (the procuring of which ſhould indeed fill up Satan's Treaſon, ſo that he ſhould never more lift up his Head.) What a Moment muſt that have been! What Generoſity did it imply! And what could be the motive, but pure Mercy? Hence it is ſaid, *Be ye merciful, as your Father in Heaven is merciful.* The firſt and higheſt Degree of Pity and Sympathy is to be ſhewn towards Him who laid down his Life for us, the next toward our Fellow-Members in Him, the third towards the World in general, the laſt towards our bittereſt Enemies.

Of the Son let us alſo obſerve one Thing. For there is one Particular which we have Occaſion to guard againſt: When we love the Saviour ſo excee-

Digitized by Google

exceedingly, are ſo familiar with Him, find him as Man ſo juſt ſuited for us, (which is all very right) 'tis poſſible we may not always ſo ſtrictly remember to join an inexpreſſible Reſpect with our Love. This would be a great Failing, becauſe it would not be imitating our Huſband's Example. If 'tis an Indecorum when Wives ſo love their Huſbands, as not to honour them at the ſame time; how much more would it be ſo, if the Lamb's Bride, and every Heart belonging thereto, amidſt all Tenderneſs and Freedom with Him, did not feel an Inclination to adore, to kiſs the Hem of his Garment, *&c.* And what does He ſay of himſelf? "There is a great Love between „ me and my Father, more than yours can ever „ be to me; yet I obſerve the leaſt Tittle of his „ Will. Tho' I am entirely equal, and of the „ ſame Eſſence with Him, feel no Fear, know „ that I am his only Joy; yet I have an unſpeak- „ able Reſpect for Him.

Of the Holy Ghoſt 'tis recorded, that He is ſometimes *grieved*, perplex'd or at a loſs. What (might one think) He that is Almighty? Could not He ſend down Fire, and conſume thoſe who diſpleaſe him? But He is patient and Mother-like, and would rather educate Children without the Rod. If we would walk after his Pattern, it muſt be more painful to us to give Smart to another, than bear it ourſelves; our Candor muſt be ſo known, that when we are forced to correct or look diſſatisfied at any, he muſt certainly think he has deſerv'd it over and over.

[The

Digitized by Google

[The Call each had in his own Heart to ſerve the Saviour in a general Way, was the firſt Thing. Thereto was added the Concern with the *Brethren's* Church; about which none was more anxious in the Beginning than I, becauſe you [the Brethren] inſiſted ſo upon having your own Church-Rights by yourſelves. I have ſince been convinc'd, that the Thing has its Root in the Counſels of Providence, and that the Covenant God has made with you is an everlaſting one. You are, in the *firſt* place, a Church; and your known Name has always been that Appellation ſo agreeable to the New Teſtament, *The Brethren.* 2. A Church believing, as Sinners, in the Saviour's Blood; the only Subject you heard preach'd of amongſt Us. 3. The eldeſt Siſter among Proteſtant Churches: This needs no farther Proof, than that *Luther* look'd upon himſelf as proſecuting what *Huſs* had begun a hundred Years before. 4. A Servant of the others. The Brethren have this hereditary Principle, that they gladly lend their Aſſiſtance to any Proteſtant Conſtitution, without ever affecting Dominion themſelves. Hence the firſt Thought of awaken'd Perſons in whatever Denomination, is commonly to wiſh for their Aid: (Some *Mennoniſts* lately, who had fallen very deep into Socinianiſm, were no ſooner convinced that there is no Salvation but thro' the Merits of Chriſt, but they preſently applied to the Brethren.) And their Endeavour then is, to cure the human Diſeaſe from the Bottom, and promote that on which Happineſs eſſentially turns, without diſſuading any one in other reſpects from the Form and Profeſſion he was

Digitized by Google

was of before. Whether this ſhould be call'd Latitudinarianiſm, or ſomething better, let every one judge.

But ſo much concerning this Matter. For whoever even among us is ſo form'd or diſpoſed, that he can't frame a Notion of, and does not care to know any thing elſe, but only that he Body and Soul is the Lamb's, purchaſed by his precious Blood; 'tis very well, that is enough! and he need not trouble himſelf with the Diſcuſſion of Eccleſiaſtical Matters.

[A Holineſs procured by the Law is then reckon'd abominable among us, whenever we apprehend it ſet up as a Rival of the holy Perſon of Jeſus, and as a Refuge for falſe Minds who do not love Him, and yet would have ſome Sanctity to ſhew. For He is the living Law; in Him the Image of God is to be met with, and the native Maxims of a Child of God.

Whoever will be truly virtuous and holy, ſo that the Father, the Church's God, can have honour of him, the Holy Spirit Pleaſure in training him up, the Bridegroom love him, his Fellow-Members be able, without perceiving any ſuſpicious *Siboleth*, to let him paſs for a good Heart; muſt derive his Holineſs out of the Heart and Perſon of Jeſus, and indeed not know himſelf how he gets it. He muſt only know thus much, that he is belov'd by the Saviour, and love again. Then he is what he ought to be, whether Child, Youth or Man; is *accepted in the Beloved*, and tenderly regarded by the Father and Holy Ghoſt, as Jeſus once was thro' the ſeveral Stages of his Life. He may

Digitized by Google

may have Defects, may weep ſometimes as well as be chearful; yet he belongs to the Family.

Humility is in no Danger here; as would be imagin'd, for inſtance, in the Church of *Rome*, were any to think himſelf a Child of God; becauſe when this is ſuppoſed the Fruit of much Labour and Exerciſe, 'tis indeed impoſſible to avoid ſome ſelf-conceit. But when the being ſo is a common Thing, which Numbers of high and low, wiſe and plain Fellow-Members equally poſſeſs, being a mere Affair of the Heart; there can ariſe no other Kind of Conſciouſneſs, than ſuch as we have about Breathing, Walking, Eye-ſight, *&c.* „ What a happy Creature am I, that I can hear, „ ſee, walk and ſpeak? that I as one of the hu- „ man Species was fore-ordain'd to hold my Head „ upright, be cleanly, and carry myſelf decently? In the ſame Manner do we reflect on our ſpiritual Attainments; but ſtill ſee ourſelves, on the one hand, in company with Millions of human Beings as good as ourſelves, and on the other, in a large Company of Children of God, as near to the Redeemer as we. The View of which latter makes us draw this Concluſion, There has really been one Man, one Saviour in the World, and I and thouſands more are his Offspring!

And now the Heart is form'd at once to its true moral Taſte; delights to be like that humble, faithful, chaſte, benevolent, and gracious Lamb. We live and act in his Name, and at his Charges; and the Moment we begin to do ſo, is the Moment which introduces us into Holineſs, makes us different Men, ſo that we think henceforth as the Lamb

Digitized by Google

Lamb thought about all Cases, and Affairs of Life which we pass thro'. We believe, hope, weep and rejoice like Him. Indeed there is an enamour'd Longing after Himself intermix'd; whether we eat, drink, work, transact Business, sleep, &c. we are absent Men, but half engag'd in any Employment, because the Soul runs out after Him, (whence many things would be done but lamely, if He did not live in us, and supply where our Thought falls short:) But that we may have Patience with this earthly State, he lets us feel that He is near, appears to us in his bleeding Form, or in other Passages of his Life, which are so sweet that they season the driest Circumstances; and thus we are present again to outward Things.

After what Manner our Mind and Walk are sanctified, so that we become indeed virtuous People, cannot be describ'd: All that can be said is, that something comes into the Heart, which expels its Opposite, and keeps it always under.

One thing however must be remember'd, that if we had not the Saviour, we should be at a loss in one Point, about which Divines vary everlastingly, *viz.* what Criterion can be assign'd of right and wrong. Even where it is usually said, that some Sins shock Nature, it is found otherwise, and that Nature is also prone to them. In the Saviour we at last meet with the only inward Test, which does, even without Reflection, distinguish good from bad; and not only so, but distinguishes the Proportions which every particular Person is to observe on each Occasion,

in

Digitized by Google

in order to practiſe Virtue and avoid Vice. In ſhort, all Caſuiſtry is to be found in his Humanity.

Were it to be deriv'd from Books, it would be an endleſs Labour. But as ſoon as any one is grafted into Chriſt, and is a Bride of his, the Holy Ghoſt ſanctifies and regulates his Mind, his acting and omitting, ſo that it may have a heavenly Suitableneſs to the Character and Part he is to bear. How much that good Spirit has done for us, we ſee in the ſtrongeſt Light, when we ſometimes compare our preſent State with the paſt: And his Leading is ſo poſitive, that we can ſay, "*This* thing I *can* do, but *that* I *cannot*;" and this many times without at all preſcribing to our Neighbour. For we know the Diet proper for ourſelves, but our Neighbour's we don't: We either ſee plainly, without ſtumbling at him for a Moment, that our Brother ought not to be like us; or at leaſt leave him to the Lord and the Congregation. This produces an amiable Kind of Communion. But what has been ſaid concerns only ſuch Matters, as may be compar'd to Diet and Regimen: For many other divine Principles, yea all the fundamental ones, are ſettled in the Heart the Moment it is converted, and ſettled alike in all, ſo that they are out of Diſpute.

We ſhould thank the Father, that He has given us ſuch a virtuous and unblameable Spouſe, whoſe Looks, Words and Actions are ſo prieſtly, upright and inſtructive; and beg the Holy Spirit to lead us into all Truth, and make us like Him. When we only are no more falſe, then we have

Digitized by Google

Courage to let ourſelves be known by our Brethren both on our good and bad Side, with all our ſilly and unſeaſonable Fancies, &c. with only this Exception, that our very beſt and happieſt Meditations and Deeds be ſometimes reſerv'd for the Lamb and the Holy Spirit alone. For gracious Thoughts muſt at leaſt be rightly digeſted and uſed, before they are talk'd of.

[To two different ſorts of Men we are an Eyeſore, 1. The Unitarians or Atheiſts, who believe nothing at all of *that* God, who is the *true* Creator, Redeemer and Sanctifier. 2. Thoſe who believe too philoſophically and abſtractedly; ſo that indeed when they would uſe their Faith as a Shield againſt their Corruptions, it proves a Cobweb.

We not only believe one God, by whom all Things have been made, redeem'd and ſanctified, but alſo know his Name, which is, (not to mention all his ancient Titles) JESUS, the LAMB; &c. We declare that whoſoever, ſetting aſide Him, accounts any one elſe for his Creator; whoever, paſſing by that Infant in Swaddling-cloaths, looks upon any other Being to have founded the Univerſe, and quicken'd all Things by his Breath; (tho' he may no more talk of a *Jupiter*, &c. but abuſing holy Writ, borrow a venerable and bleſſed Name from thence) is miſtaken in his Object like other blind Heathens; is abſolutely an Atheiſt, *without God in the World*, Eph. ii, 12.

The ſecond Claſs of People praiſe for a while our zealous Expreſſions. But as ſoon as they perceive that we come in earneſt to an Application, and that it is no Problem with us; that we go farther

Digitized by Google

farther than they meant, and neither confine ourſelves to ſcholaſtic Terms, nor intend any Hyperbole, Figure of Speech, or Truth by remote Conſtruction; then they are ſhock'd. For our believing quite groſsly, that God the Creator has been a real Man in his Time, touch'd with all human Paſſions like us, only without Sin; and believing alſo that the ſame God our Creator, in his holy Humanity, walks ſtill amongſt his People, and is juſt the ſame hearty Perſon, as when He was Carpenter at *Nazareth*, or went from his Parents Houſe to be baptiz'd by *John*: This *appears* to them at leaſt as an Exceſs and ſomething fantaſtic, if they do not ſpeak it loud.

[Prieſts under the Law were waſh'd at their Conſecration: Our Saviour was baptiz'd with his own Blood, (ſo that the Drops could be ſeen on the Earth where he ſtood, as the Water after a Baptiſm may ſometimes be ſeen wetting the Ground) that he might be qualified to preſent his redeem'd Creatures as a clean Offering to his Father. But He is ſuch a Prieſt, who exiſted before there was any Temple, or any Earth; being coeternal with his Father, and the appointed Prince of Worlds and Ages in general, as the Holy Ghoſt is the Inſtructor, and the Father the chief Spectator, or Judge of the Beauty, of all Worlds and Ages.

To be Judge of the Beauty of ſome Performance, is an Office uſually given to ſome honourable Perſon: And over the Son's great *Drama*, tho' millions of Spirits may look on, none can have this Office but the Father. He as admiring

Digitized by Google

his Son's Actions in every Diſpenſation, particularly that of the Croſs, is ſaid to crown Him, *Heb.* ii, 9. *Rev.* xix, 12. And all the Hoſt above echo thereto, *Thou art worthy*, &c.

So it is there. Here below no well-known Brother is believ'd eaſier of Acceſs, than the Prince himſelf; ſo that none need or can addreſs himſelf to any Man, except as a Helper of his Joy, who ſhall alſo weep with him when he weeps. He himſelf brings a Soul to his Congregation; and eſpouſes the Cauſe of every one as far and as long as poſſible, even as any compaſſionate Servant of God might do, only that *his* Thoughts are all quite clear, unmix'd and inconteſtable: His chief Character is Faithfulneſs. When any Thing is to go forward in his Church, He as the vegetative Soul muſt move therein; tho' all our beſt Regulations, in compariſon of his heavenly and final Arrangement, are but like a Flower-pot on a Balcony compar'd with the Gardens of *Semiramis*.

[After ſo many Demonſtrations written of the Being of a God, it will ſound ſtrange to ſay, that Atheiſm is however a thing very incident to the human Underſtanding. A Demonſtration can make the Point probable, but not create ſuch a Certainty, that a Man ſhall ſtick by it in Life and Death. As Idolatry and Atheiſm are look'd upon by the Apoſtles to be one thing, we ſhall find it to be almoſt as old as the World itſelf, and that the *Iſraelites* every forty or fifty Years relaps'd into it: Whenever Miracles and Judgments ceaſed for a little time, they return'd to infidel Fancies.

St. *Paul*

Digitized by Google

St. *Paul* ſays, that the abiding *Light of the Knowledge of the Glory of God* is obtain'd *in the Face of Jeſus Chriſt*. God upon the Croſs muſt be ſet before Men's Eyes, and their inmoſt Senſes be turn'd upon that bruiſed Face and open Wounds. This (even more than the Works of Creation) will convince them of a God, *Joh.* xx, 28. And what is happieſt is, that this Demonſtration is of ſuch a Nature, that we not only find ourſelves thereby in the Number of thoſe who can believe that ſome-one made them; but at the ſame time, and even firſt, we know our Maker's Name, and where He is, what Form and Look He has, what Tranſactions he has had with us, how neceſſary He is to us, and how nearly related we are to Him.

We alſo are not much ſtopp'd by the Polytheiſm of Heathens, nor oblig'd to aſk thoſe who hold one God, how they call theirs? We know what Name he bears in all Hearts, *Ehjeh*, *I will be!* God has no adequate external Name among his Creatures, except as He acts and manifeſts himſelf towards them: But let them feel a Want of ſuch a God who is a Saviour for their Souls, and then ſet before them Yours on the Croſs, and they are gain'd to all Eternity. *EHJEH*, (*I will be that which you want*) is both the Proof and the Name: „ My Soul found its Need of Him, and then I „ ſoon perceiv'd that He bleſs'd, and kiſs'd and „ heal'd me, and did not let me periſh; and ever „ ſince I have the tendereſt and livelieſt Impreſ„ ſion of Him.

Whoever cannot be won in this Manner, tho' he may ſeem to become a Proſelyte upon

Digitized by Google

ſome refined Reaſons, will never truly believe at all; but at a real Criſis or Trial, will relapſe juſt where he was before.

[The Preaching of the Goſpel to the World from the Pulpit, is a Thing of great Importance; thouſands hear together, and Mankind of every Claſs and Character have the Truth ſet before them. *David* ſays, *I will* 1) *declare thy Name unto my Brethren*, 2) *in the midſt of the Congregation* (public Aſſembly) *will I praiſe Thee.* Theſe, under the New Teſtament, are two different Things. Brethren know the Saviour already, (*they ſhall all know me*, Jer. XXXI, 34.) if any is ſtill at a loſs, what there is peculiar in that Beloved, *Cant.* v, 9. he is no Brother, and 'tis by hearing in the public Aſſembly he will receive Satisfaction. But among Brethren we only ſay HE, (*Cant.* 1, 2.) and ſuppoſe that every one knows who that is. There is really a Time, when Aſking ceaſes, *Joh.* XVI, 23.

The *Simplicity which is in Chriſt* is beyond all Armour, and keeps Satan at a Diſtance. It conſiſts in not turning away our Eyes from his Wounds. As People in deep Thought are apt to fix their Eye a long while in one Place, ſo the pierced Side of Jeſus engages the Mind, both the thinking and deſiring Faculty. Hence our whole Day's Work, and all outward Occupations, which, ſince we are yet in the Body, out of Obedience and Reſpect to the Saviour we muſt fulfil, are look'd upon only as caſual Circumſtances. And the Caſe is really ſo; Our being able to act regularly and with any Dexterity in our Sphere, whatever it be, remember all

Digitized by Google

all Particulars, ſpeak with various Perſons, &c. (conſidering that our Heart is all the while taken up with Him) is a daily Miracle of Grace: But on the contrary, whatever paſſes between Him and us, (tho', if it were to ſhine or burſt forth, it be ſufficient to convert many Souls, and bring them to adore the Lamb) is all but natural, like Breathing, Perſpiration, &c. As Man is ſo or ſo made, a Chriſtian alſo has his Make; and the inward Machine goes ever on purely by an Actuation, ſuch as no Man can fathom, from the Myſtery of Chriſt's Croſs. In ſhort, out of Jeſus's Heart one iſſues forth, when he is to ſpeak, work or journey; and when he has finiſh'd his Circle, there he returns again, and ſcarce remembers that he has done any thing, or been a Moment away. This is the Simplicity in Chriſt.

If ever it is otherwiſe in the leaſt, St. *Paul* has call'd it a Corruption, 2 *Cor.* xi, 3. For the Beloved is above being compar'd with Brethren or Siſters, or any the neareſt Object. *Is Chriſt divided?* Can you be content to reckon Him to the Lots and Shares, ſo that one ſhould have him and another do without him? No, our whole Life in the Fleſh, after having once died to it, is only a Phænomenon ſupported by the Faith of Him. So long therefore as any Thing or Creature in the Circumference of Nature can yield us greater Joy than his Wounds and Perſon, even for a Moment, ſo that we can for a ſhort Space wink at ſomewhat that is contrary to his Principles and Glory; we are ſtill unconverted. There muſt be no Poſſibility for any one to ſee us in the Morning, or even the

Digitized by Google

Light or Air ſalute us, before we have been in Converſation with the Lamb: We muſt be able to ſay, "He and I have talk'd a good while together." Should any, at leaſt the firſt Minute we awake, make a Queſtion of it; the Anſwer muſt be ready, I have not been ſeparated from Him all Night!

This is the common Salvation, *Jude* 3. the Point wherein we ought to be all like-minded, ſo that there ſhould hardly be any Need to ſpeak of it in a didactic Way, but only to confeſs it in Pſalms and Hymns. And I look upon my Preaching among you in no other Light. You hear the ſame thing every Sunday: You think perhaps they are ſo many new Sermons, becauſe a few bleſſed Particulars more are interwove, or the Arrangement of Ideas is different; but it is nothing further than the old Song, the Song of the Lamb, *Rev.* xv, 3. which is ſure ſtill, under every Form, to leave a ſweet Savour behind it with Hearts that know Him. This our Pſalmody (for ſo I conſider it) convinces however and humbles any among us, who find their inward State does not quite come up thereto; as it may have a like Effect on honeſt Minds in the World, who chance to read it; tho' properly it is our Duty to praiſe Him plainer to *them*, whenever they deſire it.

Out

Digitized by Google

Out of Diſcourſes deliver'd chiefly during a Synod of the Brethren at ZEYST *in* Holland, 1746.

OUr God is a conſuming Fire, it is ſaid in the Epiſtle to the *Hebrews*. But the Fear is now turn'd into a mutual Affection, (1 *Joh.* IV, 18.) which continually increaſes. The Holy Ghoſt *ſhall guide you*, Joh. XVI, 13. he ſhall take you by the Hand, and lead you out of one Apartment or Gallery of Grace into another, and for that End remain always with you. When we now have a large Field of Grace open'd to our Eye, reaching even within the Veil, 'tis no wonder we ſee alſo our Defects and Blemiſhes the clearer. Yet we need but yield them to be carried off by the Stream of the Lamb's Blood, and thus we are cleanſed all our Life-time without Labour on our part.

But firſt ſomething muſt precede. As it is the ſame Blood which both reconciles and cleanſes, ſo at the Moment when we obtain Grace, Abſolution, and a Kiſs of Peace from the Saviour's Mouth, He alſo tears in ſunder, as it were, with his judicial Teeth as the Judge of all Fleſh, the Fore-ſkin of our Heart: This is the *Circumciſion made without Hands.* The Pain attending it is call'd Compunction, or the Rending of the Heart. Many Authors have ſuppoſed, we are to effect this for ourſelves: But 'tis a Miſtake! for 'tis our Saviour's own Work; when he kiſſes us the firſt time after forgiving us our Sins, then He

Digitized by Google

does what the *Mohel*, or circumciſing Prieſt among the *Jews* is wont to do with his Teeth or Nail. That Judge of the Thoughts and Intentions of the Heart, who once endur'd the Bitterneſs of Death for us, and was alſo himſelf circumciſed, gives us a little bloody Mark, a Covenant-Scar or Notch, ſoon made but never to be worn out, a cutting Senſe of his Sufferings, which takes place the ſame Minute with his reconciling Kiſs. As thenceforth He proceeds to operate on Soul and Body, and mortify the whole ſinful Nature, ſo He circumciſes us once for all; and 'tis then we are waſh'd in general, or all over. But He continues waſhing our Feet, opening the Sluice for us as often as neceſſary, even to the Grave.

[That one may be a Servant of God and his Congregation, and himſelf no Child of God, is poſſible, tho' it rarely happens. But this muſt be a fixt Idea, that tho' they who help in the Lord's Work have much more Trouble, yet the other Children of Grace who are cared for, and only eat and drink of the divine good Things, are more honourable, as holding the Place of Princes and Children of the Houſe.

The Happineſſes of a Congregation of Jeſus are, 1. that *their Iniquity is forgiven*, Iſa. xxxiii, 24. particularly the former Unbelief. 2. that they all *know the Lord*; for as ſoon as they were forgiven, they proſtrated themſelves before Meſſiah the Prince. 3. that *none ſhall ſay, I am ſick.* This is verified to thoſe, who are poor in Spirit and deſirous of Health, tho' divided and undetermin'd Minds may ſtill ſtumble.

The

Digitized by Google

The Church of Christ is as yet scatter'd abroad, and not existing in any one Seat, so as to be circumscrib'd there. Hence arise three Kinds of Union. 1, I cannot conclude I am not united in *Spirit* with any one in the whole World who calls himself a Christian, untill I have closer Knowledge of him. 2. The being join'd in one *Soul* I extend to all, who explicitly hold the same principal Truths, and stand on the same Foundation with me. But indeed 3. in one *Body* I am join'd only to those, who are some way Members with me of the same Constitution.

When we receive any, we, as Servants of Jesus Christ, admit them to two things. First and always, we receive them into the whole Church of Christ or Kingdom of God in general, on condition that they are poor Sinners, who feel the Want of our Lamb and his Blood, and will never depend on any thing in themselves, but only on his Merits from Hour to Hour for their Salvation; and will get such a Love for that Saviour, that if no Man in the World were to remind them of it more, they would yet know to whom they were to cleave. Reception in this View is of great Weight; and whoever breaks this Covenant with the Lamb, sins likewise very much against us, who had applied to him our Lord's Peace. Secondly, in Countries where the Brethren's Church has a Settlement, the receiv'd Person gets also a Right to her Fellowship, so long as it is serviceable to his Soul, and he thinks it best for him: but he is not bound.

No

Digitized by Google

No one, by coming among us, changes his Religion; but only his former Principles are more effectually inforced upon him, and he finds more Coherence in them. For we do not differ from our other Evangelical Brethren in the Doctrine, but in the Application; not in the Word, but the dividing of it.

What may be learnt from us is, a more fiducial and childlike Manner of converſing with the Lamb of God.

[Single or unmarried Men in a Congregation, have a certain eaſy Alacrity belonging to them, and are fit to be employ'd in many things. They have the Example of our Saviour himſelf, of *Paul*, *John* the Baptiſt, and many Witneſſes and Servants of the Lord under both Teſtaments to look at; and ought to think at preſent of no other ſtate than that they are in.

[Every State among us, every Regulation, yea every ruling Idea muſt be firſt ſprinkled with Blood. For the Grace which we ſo cheaply inherit, was prepar'd and atchiev'd by Him who had the Difficulties to ſurmount, not without much Sweat, faithful Tears and Bloody Torture: He obſerv'd Order. As for us, our bodily Exerciſe profiteth little; but the inviſible Ceremonials appointed by Him are of ſo much the greater Weight, nor is it alike whether the Father's Bleſſing, the Holy Spirit's Breathing, the Lamb's Kiſs, laying his Hand upon us, ſprinkling us, *&c.* has been experienced or not.

[At hearing a Sermon on thoſe Words, *She hath done what ſhe could*, I have ſeen a Superintendent

Digitized by Google

tendent ſhed many Tears. The Idleneſs was ſhewn of People's diſputing, whether Perfection be poſſible? while they themſelves did not do their utmoſt, ſerve the Saviour as far as they could, ſtill longing to execute the beſt Thoughts of their Heart. He being infirm, had look'd upon himſelf as incapable of officiating publickly for a long time; but hereupon, after the Uſe of faithful Prayer, he recover'd ſo far, as to go into his Pulpit, fulfil his Function, and bear Witneſs to the Truth by Word and Writing before his Death.

'Tis really a great Thing, to do what one can, to act to the Degree of one's Ability, Inſight and Comprehenſion of Matters. And Care muſt be taken, on the other hand, not to preſs any to ſomething which he has no Motion to in his own Heart, and which he does not properly mean, or would rather let alone.

No Doings of ours contribute to our obtaining Grace. A Man finds at that time that he is fit for nothing; he is ſick of the bad, and inſufficient for the good; he is ſinking he does not know whither, but however drops into the Saviour's Arms, and the whole Work of Salvation afterwards goes on in one Chain. He is forgiven his Unbelief, and Defect of Well-doing hitherto; and obtains Grace to believe, and to do good, even all that which the Saviour from time to time has ordain'd for him. Our chief and moſt bleſſed Deeds are very little ours; we find them ready to our Hand, and upon a ſingle Touch they are finiſh'd; the Saviour dealing by

Digitized by Google

by us as we do by a Child, when we hold his hand, and he has the Credit of writing.

Our Saviour muſt be able once to preſent every one to his Father as a good Heart, given up to Him without any Reſerve, and in whom He rejoices entirely; namely in ſuch a Senſe as he can even ſay to a poor human Creature, "Thou „ art good enough to my Mind for the preſent, „ according to the Circumſtances of this mortal „ State." And his Fidelity is engag'd, not to leave off till it is thus.

[*Jeſus increaſed in Wiſdom and Stature, and in Favour with God and Man.* Theſe three things deſerve to be conſider'd ſeparately. 1) Wiſdom is ſuch a Quality, that it can't ſoon be determin'd when one has leſs or more of it. A Child has it in the Manner ſuitable for him; and that is the moſt hopeful Child, who is wiſe according to his Years, but not above. It would be a Singularity no-ways advantageous in the End, if a Boy of ſix Years had the Underſtanding and Behaviour of one of twelve: For the Creator has mark'd out Bounds for theſe things. Hence He himſelf when cloath'd in our Nature, tho' he could, if he pleaſed, have walk'd, ſpoke plain, &c. before the ordinary Time, yet choſe to *increaſe* in Wiſdom, and the Qualities which accompliſh Man. It is commonly thought, that our Saviour at twelve Years old acted the Preceptor in the Temple, but 'tis a Miſtake: He did not teach, but modeſtly applying for Inſtruction, only aſk'd more pertinent Queſtions, than the Doctors had been uſed to hear from other Children of that Age. His Parents

Digitized by Google

Parents upon that Occaſion were afraid he might loſe himſelf, and not find the Way home; which ſhews they had not obſerv'd in him any Ripeneſs quite beyond the natural Pitch, but only the good Senſe of a towardly, obedient, pious Child about his Years.

2.) Stature. No neceſſary Circumſtances in the Growth of the human Frame need be experienced by us, without having the Lamb for our Fore-runner: Only with Him every thing remain'd holy, and took no wrong Turn, and we muſt beg to be waſh'd in his Blood, and endued with his pure Mind.

3.) Favour with God and Man. There is a Time when Children are leſs in Favour, with Men at leaſt, and are not ſo fondled and encourag'd, as they were ſome Years before: This is the Stripling-Age, that awkward Interval between being a Child and a Man. Nothing they do, ſits ſo well on them, and 'tis conſider'd more rigidly. They obſerve it themſelves, and it cauſes in them a hurtful Shyneſs towards Mankind, the Effect of which, in more ſerious Youths, is *Egotiſm*, or ſecretly admiring their own ſelf, and in others, groſſer Evils. But one who in thoſe Years gets Forgiveneſs of Sins and a Knowledge of the Saviour, looks at his Example, and truſts, tho' not ſo amiable a Youth as He, to be ſupported and carried thro' by his Merits.

[One Intention of Synods is, that the Brethren's Spirit, who are preſent, may be refreſh'd and recollect itſelf after their Labours. There are alſo

Digitized by Google

alſo Obſervations made, and Rules laid down for the future.

Children of God ſhould ſtudy the utmoſt Simplicity in their religious Form, and the Occaſion which gives Riſe thereto muſt alſo be unaffected; ſo that any Man who judges with common Impartiality, muſt own it could not well be otherwiſe. What are thoſe People's particular Tenets? "I „ can't ſay they have any one Article, but what „ all Chriſtians muſt believe." What particular Ceremonies do they uſe? "As few as poſſible." What Method do they lay down? "No other but „ what is in itſelf neceſſary, that two plain People „ may not miſunderſtand one another." What Meetings have they? "None but what follows „ from their living in one Place, and from their „ Duty of ſpeaking to and exhorting one another. „ When they ſee that ſuch or ſuch a Meeting is „ of Service, they keep it up duly; but when it „ does not rightly edify, they lay it aſide for a „ time, or entirely." — Thus muſt our Ideas be brought to ſuch a central Simplicity, as if the Lamb and we were alone in the World.

When zealous Perſons in any Chriſtian Denomination are not againſt us in the main Point, but even uſe, approve, and in their Sphere produce good Effects by, that which is our chief Matter; we ought freely to wiſh them Succeſs.

Our Times are in his Hand, Pſ. xxxi, 15. (this is not among the Things that have been given to him, but 'tis his original Right: He, the Saviour, is the Architect and Father of the Ages; and they are properly only ſo far in his Father's Hand,

Digitized by Google

Hand, as they have now been committed to Him as the careful Executor of the Intentions of the Creator and Redeemer, *Pſ.* ii, 7, 8.) Our Requeſt is, " Direct the Courſe of them even till the „ eternal Shore!" to know it all beforehand, we don't pretend to. Had there been any ſuch Point of Knowledge the Saviour could have judg'd proper for us, it would have been that of the Time when He would come to us, or fetch us to Him. How agreeable would it be, if one could ſay, " Dear Friends! ſo long I ſhall be with you, „ but ſuch a Day the Saviour will take me;" and ſometimes it would be of Uſe to know it. But this is not ordinarily granted, and therefore much leſs a Foreſight of other Things with their Iſſues: 'Tis enough that He inſtructs every one juſt in his Part and Period.

We have Reaſon to be thankful, 1. That we came into the World ſo late, and were reſerv'd to theſe New-Teſtament Days. 2. That we are in a Church or Conſtitution, the Hiſtory of which for near four-hundred Years back is well known. Yet 'tis neceſſary both for every particular Heart, and alſo for the Heart of a Church, to remain always cover'd with Chriſt's Blood; yea with ſuch a Depth of it, that nothing of our own may appear, but lie buried as the Bottom of a Pond under Water.

[A ſingle Siſter in a Congregation thinks, „ *It was He that made me, and not I myſelf*, Pſ. c. „ Therefore both in my growing Years, and after, „ whether I am to marry, or am favour'd even to „ go home into his Arms as I am, may He only

Digitized by Google

„ grant me everlasting Joy in his Wounds; and „ that from Day to Day I may always like that „ Condition best, which I am then in."

[*Jesus was led of the Spirit into the Wilderness*, Matt. IV, 1. That was a Time, when He was so weaken'd in all his Faculties, (some compare it with *Jacob*'s being lamed, *Gen.* XXXII.) that he seem'd to himself to be useless and good for nothing; and had no Support to hold by but his Father, as we in any like Case have none but Him. Farther, *he was with the wild Beasts*, depriv'd of human Society. And certainly those forty Days were as long to Him, as four or five Years to the greatest Genius, who should be confined for that Space to tend Cattle: The Effect of any such Solitude is, a Bashfulness and mean Opinion of one's self; instead of domineering over Mankind, one thinks himself troublesome, and wonders they can bear him among them.

To feel one's self even as a Creature in whom the Jewel of all Corruption lies, does not imply that it therefore has Leave to kindle and blaze; for the Saviour is so faithful, that He cuts off the Communications, makes Breaks in the Course and Wheel of Nature, (*Jam.* III, 6.) or lets it even rust; so that tho' the general Machine for all Misery, Uncleanness and Shame is there, yet it is out of Repair and in no Order to play. This is effected by his Blood, and by an invisible Hand; to which contributes also the Merit of his Temptation: *The Tempter came to him.* It can't be taken amiss of the Devil, as the Engineer of human Depravity, that he visits and looks after his own Engine-

Digitized by Google

Engine. For the Fountain-head of the Evil lay in *Adam*, and it is branch'd into as many Basons and Pipes, as there are human Individuals; so that to be carv'd a Man, is to be carv'd such a Statue, thro' which Satan can shew his Water-works when he pleases. Now when he is check'd in this his Pleasure, so that instead of fifty *Jets d'eau* in a Place, he can scarce get five to stir any more; he is vex'd. Thus he tried the Saviour also, thinking, "Tho' „ he is a great Prophet, yet he is one of the Spe- „ cies:" But he was quite disappointed.

In our Saviour's Answers, People have look'd at that which was not then the main thing, their argumentative Cogency and Refinement; as we also are not to overcome in that Way. In the first we need not be so anxious, whether what Satan question'd, is directly prov'd: The chief Point in that and the following Attack is, that He would not, to gratify the Enemy, do what otherwise He could have done. Perhaps even the second Answer is so to be understood, but in the third (where Satan did not shew Cunning any more, but Bitterness) He plainly put on Majesty: And our short Method answerable thereto, is to remit the Tempter to *Him*.

He went in the Power of the Spirit. His Foundation had been put to the Test, whether He was fit now to be a Teacher; and the Holy Spirit ordain'd him. *No Man ever spoke like Him*; there lay in his soft and unaffected Speeches a sacramental Authority. *He taught in the Temple*, and such sound Doctrine, that it struck an Awe into the Pharisees, for they could find no Fault. He was

Digitized by Google

ſuch an orthodox *Jewiſh* Divine, that He ſpoke of himſelf in the ſame modeſt Terms as a *Rabbi's* Idea of the *Meſſiah* confin'd him to; and certainly from his own Mouth are but a few full Proofs of his Godhead. *He drove out the Buyers and Sellers*, (in the ſame Zeal, as a pious Miniſter may now ſhew in behalf of the public Worſhip) and was remark'd for never miſſing a Feſtival. *In the Daytime he taught*, (with the Diligence of a Servant) and often pray'd all Night. Yea, *in the Days of his Fleſh He offer'd up Prayers with ſtrong Crying and Tears.* People have a Cuſtom, to aſk one to remember them in one's Prayers: It will bear an innocent and true Senſe, but what they ſeem to mean by it is, "Offer and recommend me by „ your prieſtly Holineſs to God Almighty." No! there is but one Man that can do this, that can make an Oblation of Prayer, and even preſent his own ſelf on God's Altar as bearing all our Sins. Nor do we need any other Sponſor or Interceſſor, than Him who wept ſo much for his Church's Welfare; the Effect of which follows us thro' all Steps of our Life, and on the other Side Death.

He was a Prophet mighty in Deed and Word. His chief Method is the circumciſing of the Heart, already mention'd. A Soul that begins to get a liſtening Ear for the Goſpel, may conclude, „ The Saviour is about to take Poſſeſſion of me, „ and to rend my Heart in two; He will tear „ away with his Kiſs that proud Fleſh, that cal„ lous, yea ſtony Excreſcence round about my „ Heart, which does not properly belong thereto; „ and will then give me a true Compunction in „ my

Digitized by Google

„ my Heart of Fleſh thro' his Wounds." Theſe are the two things, the Demoliſhing of that ſtony Intrenchment, and gently piercing the Heart itſelf with Love-Pain. So that one can afterwards ſay, His Teeth have gone thro' all the Nerves and Diſpoſition I had for ſinning, and the ſelf-ſufficient Schemes of my Underſtanding he has lick'd up: Now I am in a Lethargy to all Pleaſures of the World, Fleſh and Sin; but let any thing of *his* preſent itſelf, and I am all over Life and Apprehenſion.

[The Saviour is the only unambiguous, indiſputable and compleat Perſon in reſpect of Holineſs and Happineſs; and his Heart the only quite ſecure Place, Fold and Reſidence for Souls to dwell in. Otherwiſe I beſeech you to believe, that all Men as Men, all Settlements as ſuch, all Periods of Church-Hiſtory as ſuch, have two Handles, and muſt be view'd on the good Side to yield Satisfaction.

The Manner, Stile and Arguments of the Witneſſes under the old Teſtament, were very well for their Time; but now they will not ſuit. I believe *David* to have been a true Saint according to the old Oeconomy, and *Hezekiah* alſo, and even *Solomon*; but if any ſhould at preſent act like *Solomon* in all Particulars, I would not defend him. Should a Child of God now love Pomp and Shew, the World might call him a Fool for me. And ſhould he hate his Enemies, and be unforgiving in his laſt Hours, I would not undertake his Apology.

Digitized by Google

In ſhort, we muſt never reſt the Cauſe on what Men or Bodies of Men do, their Failings or good Qualities, but keep our Eye immovably upon that one Lamb, whom we can vindicate univerſally. Many Links are wanting to prove a viſible Flouriſhing of the Church at all Times, but in the Saviour's Heart the Chain is ſtill entire: He has in one Hand the whole Concatenation from the Creation till his Croſs, and from thence till his Coming again; and what He has afterwards in the other, who can tell? *Iſa.* XLIX. 16.

['Tis a pure Effect of Condeſcenſion, not of Reprobation, that Men can ſo long remain in Satan's Power. Man has a prodigious, and almoſt God-like Liberty of Choice; and many maintain their Caprice to their laſt Breath. Why do ſome ſhoot themſelves becauſe their Room is not hung to their Mind, and for ſuch Trifles? 'Tis only becauſe either their own Will has had the Reins left it from their Childhood, or when it was too roughly ſuppreſſed, a dark Way of thinking enſued. Nay, ſome have been ſo extravagant as to deify themſelves. But every Man, you'll ſay, would chooſe to be happy! No, there are Perſons, who, rather than be made happy thro' pure Grace, tho' they are prompted to believe, and partly ſee it would be right, yet determine to ſtick to their own Way.

But when a human Soul, having had ſome Glimpſe of her everlaſting Bridegroom, and ſome Encouragement to think ſhe could become his, has thereupon the leaſt Inclination to ſuch a Thing, all Satan's Claim is directly at an End. For the Reaſon

Digitized by Google

Reaſon why did he not obey the Sons of *Sceva*, was what he himſelf gave: "You are no Judges of „ the Caſe! if *Jeſus*, or *Paul*, who know how the Matter ſtands, bid me go, I muſt." Our Saviour perfectly underſtands his Patients, whether they want his Help, or don't yet want it; and when it is Time for Him to come. Therefore He lets one cry ſix Years, without ſeeming to hear; and manifeſts himſelf to another after a few Sighs.

Whenever a Converſion begun terminates in a Convulſion or Conflict, we may reckon that whole Interval proceeded from Defect of Uprightneſs; the poor Creature has been cheapening with its Redeemer, and endeavouring to bring Him to its own Terms. Salvation is near at hand, the Gate ſtrait, but open; and he that has fix'd his Eyes on the Saviour, and would come cloſe to Him in good earneſt, no ſooner utters his Requeſt, but he obtains Grace. And 'tis even the entire Grace; for what he enjoys afterwards thro' all his Life, will be only Evolutions of it: The Thread of our happy Lot, which we hold and move by for ever, was faſten'd that firſt Moment in its Place with the Nails of our Saviour's Croſs, and the Faſtening remains no other fourſcore Years after.

I look at our Work among the idolatrous Heathen, as only a Spark of that Light which ſhall break in, a Prelude made by ſome of Jeſus's good Hearts, who out of Love to Him try every thing; and that thoſe who are gain'd, are only Firſt-fruits. There are ſtill temporary

Digitized by Google

Frontiers or Partitions between Chriſt and *Belial*; ſo that tho' the Authority of the former be univerſal, yet there muſt be Ground to alledge, before one peremptorily demands ſuch a Soul in his Name, that ſhe herſelf is become willing thereto.

[Believing is as good as ſeeing. It is ſuch a Medium between Fancy and ocular Evidence, that tho' it is ſeparated from the latter, (in order that our faithful Diſpoſition may be put to the Teſt) yet 'tis much more than the former; all being too ſolid, and for the Spirit even palpable. The inward Man ſees and handles the Saviour's Wounds, and his open Side, and yet has the Honour and Commendation of having believ'd without Sight; to preſerve which, even when He viſits us, he does not let himſelf be ſeen.

Were he preſented to our View in Sleep, or by any other extatic Method, it would not be any thing greater than what we have already: Faith is more than all even divine Dreams and Viſions. The Spirit of our Mind lives and dwells with Him conſtantly, eats and drinks Him, and is anointed with his Death-Sweat as with our Oil of Gladneſs. Theſe laſt Tranſactions are call'd Sacramental, to diſtinguiſh them not from real, but only from viſible; and of courſe alſo to keep them ſeparate from the Realm and Effects of Imagination, which don't at all ſuit us; unleſs in ſuch a ſenſe as a Man may with ſome Kind of Imagination employ himſelf on a Thing truly exiſting, and as all earneſt Regard and Liking implies this.

] In

Digitized by Google

[In *Matt.* XIII, 33. tho' by the *Woman* we may underſtand the Church; yet it moſt properly anſwers to the Holy Ghoſt, the inviſible and true Agent in this Affair, as Divines moſtly agree.

Leaven, in the common Uſe of the Word, means a Remnant of Dough from a former Baking, which is applied to freſh Meal, to give it a proper Acidity, and in all reſpects prepare it to make the better and more keeping Bread. I take the Thing here meant, to be the Propagation of the happy State of true pardon'd Sinners, that they have by Virtue of the firſt Leaven, which was our Saviour's Body and atoning Blood.

Our dear Saviour, that He might become the original Leaven, ſuffer'd himſelf to be fermented thro' his whole ſacred Body in thoſe hard Agonies. Since that Fermentation and bloody Baptiſm, the Church is henceforth right Houſhold-Bread. True poor Sinners are never without the Corpſe of Jeſus: For the great *Miſery* which is in ourſelves, getting nevertheleſs a bleſſed Touch from *that*, this Combination runs thro' the whole; and a Soul who, with all her Wretchedneſs and Death, has once approach'd and ſmelt to his Corpſe, and drawn in its Qualities, is, in this compound Character, both a true Leaven herſelf, and imparts ſomewhat of the ſame to others whom ſhe comes near, and who liſten to her Doctrine. This is what has gone on for theſe ſeventeen hundred Years.

'Tis my Notion, that no Congregation can aſſume that Name, till the Saviour has granted her the holy Communion; till ſo many needy Indivi-

Digitized by Google

duals have lain before Him, and as one Lump been touch'd and leaven'd by his Corpſe. From the whole it appears, how the Work among Souls is to be carried on. We have not much to do: Our Mother, the Holy Ghoſt, will at ſuch times knead every ſingle Member into the common Loaf, that it may no more be a ſeparate Particle; and tho' it were but a mean Atom, or of a baſer Species, (Oat or Barley) yet it ſhall partake of the acidulating Virtue which penetrates thro' all, and that with an Application to its whole Perſon and Exiſtence.

Thoſe religious Societies who will not think like poor Sinners, are ſtill for making an unleaven'd Cake, which may look finer than the Houſhold-Bread: But the Spouſe is *black*, *yet comely*, Cant. 1, 5. It is indeed a Miracle, how Perſons come to yield themſelves to be leaven'd. But he who has experienced it, knows what a Congregation is, and for what End he is a Member; as the others, on the contrary, continue ſickly, and are fit for no true Purpoſe.

The Marriage and Union of the Church with the Lamb conſiſts, on this ſide Eternity, in a conſtant Participation of his Corpſe: Till this our mortal Body ſhall be clarified like to his glorious Body, 'tis his tormented and dead Corpſe muſt operate upon it. And He has the Marks of his Sufferings ſtill remaining in his glorified Body, both for a Memorial to himſelf, and to ſignify to us that that Corps ſtill ſubſiſts, and the ſame Tranſpirations may be look'd for, which the Women who ſhrowded him, and doubtleſs reſpectfully kiſs'd him, were

ſenſi-

Digitized by Google

ſenſible of as from a Perſon newly dead. This is perpetual, and he who at the Sacrament takes the Bread into his Hand and puts it in his Mouth, takes therewith the Leaven of Jeſus's Death, and its ſepulchral Savour, into his Body, Soul and Spirit.

[*Ye are Chriſt's*, 1 Cor. iii, 23. Theſe Words ought to be compared with what was ſaid ſoon after the Creation, at the Nuptials of the firſt Man, *Gen.* ii, 23. and indeed by Right the Church ought to have ſuch a derivative Name from the Name *Chriſt*, as is exactly and entirely like *Iſhah* from *Ish*, and in the ſame Senſe as in the *Slavonian* and other Northern Languages to this Day the Termination in, added to the Huſband's, becomes the Wife's Name. But inſtead of that, the awaken'd Souls at *Antioch* were call'd *Chriſtians*, Χριστιανοὶ, and this has been the only Name ſince; tho' certainly it was either a Term of Reproach from Strangers, like *Huſſite*, *Calviniſt*, &c. or a ſelf-choſen Name in a mere Sectarian Intention, of which ſee 1 *Cor.* i, 12.

Properly, and according to the plain Warrant of holy Scripture, the Church with all her Members ſhould be ſtiled *Chriſt's* (*ſubaudi* Wife) the Chriſteſs, *Chriſta*; and if one would be ceremonious and expreſs Honour, *Kyria*, Lady, (2 *Joh.* i. comp. *ver.* 13. 1 *Pet.* v, 13.) as Conſort to the Lord *Jehovah:* As ſoon as the Matter appears in this View, every particular Perſon can ſoon ſee whether he may or may not aſſume the Title: For this is ſuch a Profeſſion, as can't be taken up any more by Education; but muſt be grounded on the Teſtimony and Senſe of one's own Heart, that he has

Digitized by Google

has ſprung out of the pierced Heart of Jeſus, been hewn out of his Side, (as *Eve* was taken out of *Adam*, in order to be his Conſort) and that the Mouth of the Lamb has kiſſed him, and hallow'd him with an indelible Mark.

Our Saviour is a true Saviour of his myſtical Body. He redeem'd it by his ſacred and divine Blood from all Sin, Death and the Power of the Devil. He is alſo the daily and hourly Phyſician thereof, drawing out the original Poiſon out of his poor Members by his Corpſe, and by his Blood infuſing all Life into the Heart; and in general covering their Wretchedneſs with the dewy Cloud of his Sweat, Tears and Bloodſhedding, *Heb.* xi, 28. Whereby out of a Creature that was but a walking Sink or Sewer, there is form'd a Temple of the Holy Ghoſt; and he that has found Salvation in Jeſus's Wounds, becomes as holy as thoſe Wounds, by Right of Compact and matrimonial Proviſion.

[You have often been told, (and even the Single have been ſet right therein) that Marriage, in a Congregation, is to be a genuine Picture what a Huſband the general Spouſe of Souls is; and what a Wife his faithful Church is. I have no mean Thoughts of the civil Contract, of the common ſort of Wedlock: No! I look upon it with all Reſpect, and have often declar'd, I don't like to ſee Couples, when acquainted with us, too haſtily lay aſide that Adjuſtment of things; for to ape a Congregation-Marriage, (without being inwardly qualified for it) makes a Confuſion, worſe than proceeding decently in the common Courſe. But when I ſet myſelf to conceive this State

Digitized by Google

State as in a Congregation, the proper Reaſon to be aſſigned for marrying is, that there is a Siſter whom her Saviour has determin'd to have conducted to himſelf, not immediately, but rather by Means of a Proxy or Delegate.

All Souls are Females, none of them *animi* but *animæ*, and any other Thought would be the greateſt ſpiritual Abſurdity: The human Creature in a congregate Senſe is its Creator's Bride, (O that all were in a Condition for it! but yet the Platform is ſo.) What then are the Male Sex? They are Perſons appointed, for a Time, to bear a Charge in his Name. They are by their Inſpection, Prayers and faithful Walk, out of a Heart where his Blood reigns, to have bleſſed Effects on the Siſters intruſted to them, and give their whole Mind and Affections ſuch a Turn towards the eternal and only Huſband, that they may come more and more into the Idea and Spirit of the Church in this reſpect. This cloaths afterwards all particular Incidents with a Holineſs ſuitable for redeem'd Sinners, and with a liturgical Awe, namely the begetting, bearing and educating of Children; which is all done in the Light of Faith and Grace.

[That one Thing can perform all, is what hardly enters any Man's Mind: Therefore our Notion of Divinity is apt to appear almoſt like Alchymy, or the Art of making the Philoſopher's Stone. Men are not uſed to think ſo conciſe in Spirituals; but rather to be very anxious how they ſhall bring together in due Order all the Articles concerning God, the Holy Trinity, Chriſt in his State of Humiliation and Exaltation, and in his three

Digitized by Google

three Offices, the Holy Ghoſt, the Works of Creation, Redemption and Sanctification; the Formation of Man in the Image of God, his Fall from and Recovery of that Image, the Order or Procedure of Salvation, Faith, Hope and Charity, Freewill or Neceſſity, the four laſt Things, the two Sacraments and other inferior Means of Grace, the Work of Converſion, (which ſome place in juſt perſuading one's ſelf that he believes, others in a moral Amendment of Life, others in a Struggle about determining one's own Will and Choice, others in a Struggle about one's Election:) and ſuppoſing the Theory right, the practical Application again has Difficulties in it. Hence many a Divine wiſhes he had once a Method he could truſt to, in the Affair of Salvation and in Preaching.

Whoever ſeeks it from a Deſire of his Heart, after running over thirty or forty ſuch particulars, will certainly find *one Pearl*, Matt. xiii, 46: will meet with that Summary or Center ſo often inſiſted on in the Epiſtles to the *Coloſſians*, *Epheſians* and *Philippians*, (Col. ii, 3. 9. 10. 17. Eph. iv. 13, 15. Phil. iii. 8. &c.) where all is compriz'd together: And then even the Saviour, whom one at laſt gladly allows to be the *Enchiridion* of all Doctrine whatſoever, is again himſelf ſumm'd up in one Conſideration of Him, *viz.* in his *Sufferings*. He is *ſet forth to be a Propitiation* or Mercy-ſeat *thro' Faith in his Blood*. Rom. iii. 25. This is that Pearl which is all-ſufficient; and has Virtue in it to make us rich, to heal us, to confer Salvation and eternal Life, and alſo to render us wiſe. For all true Doctrines, (that

Digitized by Google

(that are not Fancies, and incoherent Creatures of the Brain, but attended with Power) by whatever Heads or Names they are distinguish'd, even as much as a Man can learn till the last Day, are deriv'd in general out of that *Blood*, as the one central Point of Knowledge. He that has been plunged deep in this Blood of the Saviour, has thenceforth an Unction in his Thoughts, Words and Actions, which is discernible upon all Occasions, as if something of it dropp'd on whatever he takes in Hand; yea the Holy Spirit is therewith enter'd into him, as Water into a Spunge. But he that is capable of wishing for any other Scheme, and would inwardly like some Alteration of, or Addition to what the Saviour has thus left us, is near the Case of *Laodicea*, Rev. III, 16.

The Manner how the central Point of Doctrine is connected with the whole Circle of other Truths, is in many respects so reserv'd for the Holy Ghost's own Manifestation, that the Knowledge thereof is reckon'd among his Gifts, under the Name of Prophecy, Wisdom, &c. 1 *Cor.* XII. 'Tis true, the Understanding of such Matters as strictly pertain to our Salvation, (some Part of these also being couch'd in broken Characters, so that we must be assisted to read it) is granted to all who desire it: But still this is dispensed by the Holy Ghost; no Man can say, "I have „ instructed such a one into his Salvation, I have taught him this or that Branch of the Happiness." Therefore a Congregation must receive out of the Hand of the Holy Spirit both her Doctrine, and

all

Digitized by Google

all farther Accuracy and Confirmation therein; the main Principles and all their Conſequences. For inſtance, ſhe muſt not ſpeak about the Father, the Holy Trinity, the Angels, *&c.* untill ſhe has been taught it by Him: And tho' there may be ſome Members who already have Inſight in this or that particular Subject, they muſt keep it to themſelves till the Spirit is introducing a Period of that Kind thro' the whole Body; for then only will it have Effect as a Gift of Grace.

'Tis in this View we ſometimes ſpeak againſt Syſtems, when they crudely take the diſpenſing Office out of the Holy Spirit's Hands. *A Scribe inſtructed to the Kingdom of Heaven, brings forth out of his Treaſure Things new and old*; but always gradually, one Drawer, or Partition of the Jewels, after another. In the mean time, whoever has the one Pearl, the Saviour and his Blood, has indeed the entire Cabinet conſtantly by him. Others run away with ſome ſingle Piece, which they have caught up off a Table, *&c.* without being Maſters of the Collection itſelf: But he that has the *Blood* of Jeſus, has an original and entire Right to the whole Contents of the Cabinet, and to a Diſplay thereof in due Order.

[If from St *John's* Revelation we muſt ſuppoſe a *Millennium*, I believe it will be a ſabbatical State, and pretty much in ſecret.

[Simply from People's not believing in our Saviour, a Child of God draws no Inference to their Prejudice, nor entertains any Diſſatisfaction againſt them; but treats them as a Man of Candor would any other Perſuaſion different from his own; only

Digitized by Google

only pitying them, that they are not aware of, and probably have had no Opportunity of knowing, that which he knows.

[*Luk.* XXII, 31. 'Tis Satan's Endeavour, (after we are dead to him, and he has no Claim more to our Heart) to contrive ſome Accuſation, and involve us in a Point of Law; to bring us into a Situation where there ſhall be no coming out without ſome Loſs. What can ſecure us? Not our Circumſpection, nor the Integrity of our Heart; tho' this laſt goes a great way. But we have another Protection, more formidable to him, than we ourſelves can imagine: We are the Reward of Jeſus's Sweat, and therefore muſt ſuffer no Damage. There is a ſecret Hand over us, ſomething that cloſes as quick as the Eye-lid, as quick as Inſtinct helps a poor Fly to eſcape when one is upon the Point of catching it; and this defeats all the Enemy's Deſigns. But indeed it ſuppoſes a good Underſtanding between us and the Saviour, and that we don't knowingly permit Satan to lodge the leaſt Grain of his Chattels amongſt ours; we muſt in proper Time give him all his own back, and retain nothing of his Manner of thinking.

If however it comes to a Trial, God takes the Part of a *Job*, tho' he curſed the Day of his Birth, &c. on the other hand, one who behaves like an Angel, but has a cool and indifferent Heart, is a Monſter in his Eyes. 'Tis only thus we can account for the Iſſue of *Peter's* Caſe, who otherwiſe had leſs to be ſaid for him than *Judas*: Yet all his Penance was, that he was made a

Digitized by Google

Paſtor. And his own Heart taught him the contrary of *Adam*'s; for he ran the foremoſt to meet his riſen Lord, as if he had behav'd ever ſo well; having indeed wept much about his Transgreſſion, and buried it in the Saviour's Blood.

Properly a Child of God keepeth himſelf, 1 *Joh.* v, 18. that is, he lives in a continually cloſer Intimacy with his Saviour; which when Satan perceives, he has no Inclination to come near ſuch a one, but rather retreats with all the Haſte he can. But while there are any By-Thoughts concerning one's ſelf, the World, *&c.* he has always Room to attack and ſift: Whereupon a Heart that has Grace, is humbled, and finds Mercy; but thoſe who defend themſelves, had no Feeling, and quite miſcarry.

[*His Word was with Power.* When any can ſpeak with ſome Degree of this Power, and the Hearer feels it, there needs no farther Argument, but all Scepticiſm is cut ſhort. The Encounter of the old Hermit with the Philoſopher, who had before baffled ſo many Divines in Diſputation, is well known: He only ſaid, *Hear me, thou Philoſopher! I believe in Jeſus Chriſt, true God begotten of the Father from Eternity, and true Man born of the Virgin Mary in Time*, &c. and the Opponent was ſtruck and convinc'd. Which, as ſtrange as it may ſeem, may yet be comprehended; 'tis what can happen again, and ſooneſt to the greateſt Genius.

They preſſed upon Him for to touch Him. Mark. 111. This was a fix'd Practice, and the Woman who ſaid, "If I could but touch the „ Hem

Digitized by Google

„ Hem of his Garment, I ſhould be made whole,“ was a Follower of thoſe many who had been help'd by Touching, and ſhe only extended it to his very Cloaths. When any in a Congregation does not partake of the Virtue which goes forth out of his Perſon, but remains dry, there is Reaſon to doubt whether he has ever rightly come nigh Him. Even in the World our Saviour goes about Day and Night, ſeeking the ſick and miſerable, deſcending to the minuteſt Caſes, and lays his Hand upon each and heals them: But here he is nearer; an inward Sigh of the Mind, tho' as ſoft as the Breath of a Perſon almoſt departed, which will ſcarce ſtain a Looking-Glaſs, is ſufficiently felt by Him, and he puts an End to one's Perplexities.

[We muſt always take Care, in promoting one Work of our Saviour, not thereby to ruin another; but let the former at leaſt ſtand, if we can't recover to it its Luſtre.

[Whoever thinks the Gifts at Pentecoſt more important than what every Child of the Family enjoys, is miſtaken: *Ye ſhall be unto me a holy Nation*, Exod. xix, 6. For what are Powers of that Kind, but certain Tools or Inſtruments? When one is appointed to a difficult Expedition, he has the more of them given him: but when he has finiſh'd it, he is rank'd again among the common Brethren. All the hearty Reſpect ſhewn to ſuch a Perſon, muſt be paid to every Member as well. As ſoon as he who preſides, knows only ſo much of any one, that he is the Saviour's; there follows of courſe as much inward Reverence in him for that Soul, as the ſaid Soul can poſſibly have

Digitized by Google

for him: For we have all one Father, Mother and Husband, one corrupt Nature and one Grace. Therefore if some Member should think, „ I shall perhaps never be in Office, never be „ Elder, Deacon, Teacher, &c," what follows? that he cannot be so compleat and holy, so full of Christ and dear to Him, as another? God forbid.

[As long as our Spirit lies buried within the Grave of the stony Heart, it wants no Food; but as soon as it awakes from that State of Death, it cries for Nourishment. And this is to be, the *Flesh and Blood of the Son of Man*, Joh. VI. He is the sole Channel of all that Good, whether Necessaries or Comforts, Food or Balsam, which a human Heart in this Tabernacle has Occasion to wish for towards its Life, Soundness and whole Subsistence: The Holy Ghost fetches it all out of his Body.

The Case is so. We are indeed Spirits, but don't imagine, (yea banish the Thought) that we are of Divine Extraction, an Emanation from God, in the Sense the Heathen Poets meant it; No; we are Beings made at a certain Time. Hence there is an immense Gulf between us and God; so that we could never come to Him, but He must come to us. We are not rightly capable of receiving immediately either from the Father or the Holy Ghost; but our Bridegroom, for whose Arms we were created, was therefore obliged to be born in our Nature, that our Nutriment might be human, accommodated even to the *Nexus* which our Soul has with our Body. He has indeed instituted Bread and Wine to be Vehicles, whereby that

Digitized by Google

that heavenly Drink and Food, which during his Torments was prepar'd within Him in a View to us, is (like some strong Elixir, which nakedly might be too penetrating for the Tongue or Palate) yet farther adapted to our weak Mind and Body, when the Church will jointly and solemnly partake of it: But still, this is to be look'd on only as the *second* Condescension or Qualifying. The Corpse of Jesus is *itself* a *Vehicle*, a Temperament or Accommodation: For 'tis with his Body and Blood the Divine Nature enters into us, and 'tis thus we communicate with Father, Son and Holy Ghost, as Creatures who stand in the neareſt Relation of any to their Creator.

[The *Jews* were used to call God their Father, *Joh.* VIII, 41. and the Saviour had not made the Mystery of the Trinity public. Therefore when he meant simply GOD, he generally said *Father*. When, in explaining himself afterwards to his own Disciples, he found they always understood by it *His* Father, and said to him, „ Shew us once thy Father," *Joh.* XIV, 8. he answer'd, " Dear Children! take me right, I am „ Father too; and 'tis not necessarily meant of my „ Father's Person, when I use that Word." The common Father is the blessed Trinity, or (when any in particular) always the Saviour.

Those Words, *Him hath God, the Father, sealed*, Joh. VI, 27. imply so much: The whole blessed Trinity, Father, Son and Holy Ghost, have center'd every thing in one Christ, given Him all Power, and decreed that all things should be restor'd, redeem'd, sanctified and compleated

Digitized by Google

thro' Him; and when compleated, they ſhould be for Him, (*Col.* 1, 16.) for his proper Pleaſure and Satisfaction. What He afterwards will do therewith, is left to Him; and he indeed makes Preſents to his Father out of his Purchaſe, and intruſts it to the Cuſtody of the Father and the Holy Ghoſt for a certain Space, in order to receive it from them again. "Holy Father! ſays He, „ theſe are they whom the Doctrine of my Suf- „ ferings has drawn: Guard them for me, and let „ me have them hereafter in full Tale, not a „ Hair wanting. Holy Spirit! train them up, „ and adorn them to my Liking."

He is to us the Cauſe of all Happineſs; we can alledge no other Reaſon for it at any time, but that Jeſus expired on our account. Thus every thing lies very convenient and compact: I muſt be ſupported in my Undertaking, becauſe 'tis my eternal Huſband's Affair: I can't be condemn'd, nor remain filthy, or unfruitful, (conſidering myſelf, I might, being of no Value) becauſe I am the Saviour's Bride, and therefore muſt have ſome, yea a heavenly Comelineſs, to his Honour. This is the ſhort Statute-Law, as ſoon as we are *Chriſt's*.

[I will here go thro' the chief Contents of the Ten Commandments, and ſhew that Faith certainly fulfils them. To begin with the firſt Precepts, concerning the Object of divine Worſhip. *Thou ſhalt have none other Gods but me*, &c. As ſoon as I believe in the Saviour, I have that God who belongs to me as a Creature, the God of the whole animate and inanimate Univerſe, whereof I am

Digitized by Google

am a Part. And if I, not being first right here, not believing in *Him*, did address the Father, with whom I had as yet nothing to do (misunderstanding the Phrase, *thro' Jesus Christ thy Son our Lord*, as if the Saviour was but a subordinate Architect, or God's chief Instrument in making the World) then I should take the Father's *Name in vain.*

Remember the Sabbath-Day, to keep it holy. Believe that the Lord Jesus lay once in the Grave, and rested from all his Sorrows; and then thou likewise wilt choose to rest, and mind thy own Heart, without needing any Monitor thereto.

Honour thy Father and Mother, &c. It was *He* that gave thee Soul and Body, and He also will support the same. Be only a dutiful Child, and to cure all Disobedience, believe that the Lord Jesus was tenderly subject to his Parents, and ministred to them like a Servant till the Time of his public Office.

Thou shalt do no Murder. Believe in the Lord Jesus, that He laid down his Life for his Enemies; and then thou wilt sooner wish to restore thy Enemy to Life, when dead, than deprive him of Life.

Thou shalt not commit Adultery. Believe that the Lord Jesus four thousand Years together continued true to his adulterous Bride, the human Race, and did not rest till cloathing himself in her Flesh and Blood, He fetch'd her out of her strange Bed, and atoned for every thing with his own Body on the Cross: Who now would for any Cause separate himself from his Wife? And as to

Digitized by Google

the Wife, while indeed she does not know what her Saviour has suffer'd for her, what moral Arguments are sufficient to keep her within the matrimonial Bounds, which even a Glance of the Eye can transgress? *Matt.* v. But when she knows it, and can see in her Husband his living Image, this is a solid Ground: Yea supposing that Likeness could not be seen, there is yet a Remedy left; „ Believe in the Lord Jesus, and that if no other „ Husband in the World acted as he ought, He „ however is thy Husband; and whomsoever he „ assigns thee for the present in that Character, „ tho' he had no good Qualities, thou must ho„ nour him." But this is carried farther on the Husbands Side: For let an unconverted Wife behave as she will, a believing Husband is bound to shew her the very same Faithfulness, if he understands the Mystery of his State, has had his Instructions from the Cross, and is arm'd with the Mind of Jesus.

Thou shalt not steal. Why? — Thou hast a Treasure in Heaven, call'd Jesus Christ; nor canst thou become richer, than thou art already in Him. Shouldst thou possess something in this World, it could be to no other Use, but to remain poor thyself, and make many rich thereby. *Tho' He was rich, yet for our sakes he became poor*, &c. Who, with this Belief, can covet any thing that is his Neighbour's? A Christian has always enough for himself; and even he whose Office obliges him to care for others, is help'd therein by the Saviour, that he shall be burdensome to none. This is the Effect of believing that the Maker of all Worlds

became

Digitized by Google

became a Beggar, that under the Protection of this mean Figure He might redeem us, and win our Cauſe.

Thou ſhalt not bear falſe Witneſs againſt thy Neighbour. Repreſent to thyſelf that Man, who loves ſo much to intercede. When divine Judgment is ready to break in, and the Saviour can't give ſome one a good Teſtimony, and directly refute the Accuſer, then he gives none at all, but ſimply prays, Let him alone a while longer, *Luk.* XIII. On the Croſs he ſaid, *They know not what they do*; and at another time, *Think not that I will accuſe you*, &c. "I muſt alas! once be „ Judge, and tell them their Fate who ſhall be „ already ſelf-condemn'd by the Sight of my „ Wounds; that will be ſoon enough for ſo diſa„ greeable an Office." Only believe in Him, and thou wilt have no Inclination to ſay either a falſe or true thing to the Hurt of any, but thy Breaſt will abound with Thoughts of Peace towards all Mankind.

You ſee how naturally it lies in the Heart to fulfil all the Commandments, as ſoon as one believes in the Saviour; as ſoon as one knows that there has been ſuch a Perſon in the World, the Maker of all things cloath'd in our Nature, and that He was ſuch a benevolent, peaceable and patient Heart.]

'Tis a moſt amiable thing, to be helpful to all Men whatſoever. A Perſon endued with the Mind of Jeſus, knows no greater Grief, than that his good Offices muſt fall too ſhort, and that he is not able to relieve all the Miſerable

Digitized by Google

ſerable. Yet our Saviour intended to ſtand by ſuch a liberal Diſpoſition, or He would not have ſaid, *Give to every one that aſketh thee.*

[One cannot but adore the divine Providence, that notwithſtanding the Ignorance, Diſſenſions and By-views of Mankind, each Party being deſirous to make the Bible ſpeak for themſelves, yet the Covenant-Words which concern the Heart have always remain'd tolerably clear.

[It makes a great Difference, how we fix our Eyes on the Saviour. In *Luk.* IV, 20. they only look'd at him, becauſe He had ſuch Gravity in his Manner. In *Pſ.* CXLV. it is ſaid, that *the Eyes of all wait upon Him, and He giveth them their Meat in due Seaſon:* This is ſpoken of Man, and of every other created Being. Both Old and New Teſtament foretel a Time, when *they ſhall look on Him whom they have pierced*, Zech. XII, Rev. I. Some of theſe are but poor Sights of him: We therefore pray, Abide Thou before our Eyes here and hereafter in the Manner *we* have been uſed to view Thee, as our Maker and Husband together, the God of the whole World, and yet our loving Acquaintance, our Fleſh and Bone!

As long as we are in this Tabernacle, our Viſion of Him is imperfect. However, we have no more to do than to repreſent to ourſelves a *Human Body, that has ſuffer'd ſo and ſo*; and to do thus much, is very poſſible and natural. We need only conceive a Man, who for the Guilt of others is ſcourged, bruiſed, torn and tormented to a Degree which no Man elſe could have ſuſtain'd,

Digitized by Google

ſtain'd, and this not without a human Senſibility of it himſelf all the while: Such a Picture we can draw in our Mind, and then write underneath it, *The Creator of all things, bleſſed for evermore.*

Our Saviour's Transfiguration in preſence of thoſe few choſen Diſciples, was very agreeable to them; but the Subject was to them unpleaſant, about which the Embaſſadors of Heaven waited on Him; for amidſt that ſhining Interview, it was the dolorous Path of his Sufferings was treated of. But ſince He has been perfected, 'tis otherwiſe; that is now the favourite Topic, and we don't talk ſo much of his Glory: 'Tis true, we don't in the leaſt doubt of it, and if any deſcribe Him with a Guard of many thouſand Angels about him, (each of whom is more dazzling, than the whole Splendor He himſelf aſſum'd in his Life here) we don't think it too much. Only what appears to us of ſuch Importance is, that He became our Surety, that He could take upon himſelf and diſcharge the whole Debt of the human Race, and entirely ſanctify their abominable Nature. This is what now anoints, ſeaſons and ſweetens all things. All is to us dry and taſteleſs, which has not the Sufferings of God mingled with it, yea lying at Bottom; and which does not bring that Matter to our Mind. When we review our Saviour's own Words, and the bleſſed Hiſtory of his Life, what moſt peculiarly recommends them to us is, that it was that ſame dear Spouſe of ours did and ſpoke ſo, who alſo laid down his Life for us;

Digitized by Google

us; that Lamb of God who taketh away the Sin of the World.

We have also another Advantage preferable to all they then enjoy'd. Our Saviour in the last Hours of his Life bestow'd something on his Disciples, which still continues; a silent, sacramental Circulation of Grace. This is beyond all Conversation one could have had with Him in the Body.

['Tis certainly a thing hard to trace, how a Man becomes entire after the Saviour's Mind? how and when an Object of the Holy Spirit's Tuition, a Vessel form'd for happy Purposes, is by degrees polish'd? We have Reason to wish, that we may never take any in Hand, before the Holy Spirit does; never aim at something with any, which He does not aim at; nor in vain attempt to build up a Person more refinedly, when He would have done it in a simpler Way. 'Tis one of the most necessary Rules in our Saviour's Work, not to require any Man to come to a Resolution an Hour sooner, than the Time ordain'd by Him; yea to wait for each, till he resolves of his own Accord. There are many smaller things, whereto a Man may be willing from time to time; but a Resolution for the whole contains a vast deal: The Whole can't subsist without a continued Race of Faith, where we no more live, but Christ in us.]

The Name *Saints*, which occurs so often in the Writings of the Apostles, had then a particular View. 1. in opposition to the *Jewish* Idea of a National Impurity in *Gentiles*; as this was now

Digitized by Google

now to ceaſe, theſe are expreſly call'd Saints. 2, As the *Jews*, tho' a holy People, had again their particular holy ones; to cut this off for the future, not the Biſhops and Deacons are ſtil'd Saints, but the Congregation itſelf, *Phil.* 1, 1. Even the Children are holy, 1 *Cor.* VII, 14. and the Men have Power, tho' out of the Temple, in their own Houſes, Gardens or Fields, to lift up prieſtly Hands, 1 *Tim.* II, 8. A Congregation therefore collectively are Saints; but when we come to Individuals, we don't chooſe that Name. No, we are all *Sinners*, poor Men, no better by Nature than one who ſtill runs aſtray, and has not yet met with his Shepherd: All the Difference is, that we act out of our Shepherd's Arms, and out of our Mother's Lap, and they ſtill follow their own Head. But the Moment they come into our advantageous Situation, they are as good as we.]

'Tis known what a ſtrong Cement the Ancients uſed in their Buildings, ſo that a whole Wall was like one Stone. But ours excels all. When our Houſe is join'd together by the Lamb's Blood, and not the leaſt Pebble put in without having the Moiſture of his Wounds upon it, we ſhall be indiſſoluble. If we build *on* the Foundation juſt ſo as *in* the Foundation, it will ſtand: But thoſe who do not continue uſing the ſame precious Cement quite to the Top, often have their Building burnt down, and muſt return to the Foundation afreſh.

[It muſt be impoſſible to *imitate*, without Feeling, what is ſaid about Myſteries.

Every

Digitized by Google

Every one need not uſe juſt the ſame Phraſes, nor range the Heads of his Diſcourſe in the ſame Order, as the other; but ſpeak as he can, and as he feels it.

Suppoſe one can't explain the Bread of Life; yet 'tis an unchangeable Truth that the Heart muſt have ſuch, and that daily, or elſe it would decay and become a Carcaſs. Here it is that natural People of good Senſe, and Children of God, part from one another: They can converſe together for a good while with mutual Complacence, but find at laſt their Unlikeneſs to each other, when they come to ſubſtantial, but ſecret Matters of the inward Man.

[*Joh.* VI, 51. Our Saviour was firſt to receive the Stroke of Death in his ſacred Body, and feel what a Man at the laſt Gaſp feels, (that is, one who dies hard; for the eaſy Death of his Children is another thing, but He was obliged to taſte the Bitterneſs) and in theſe Pangs of Death his Blood ſhould be render'd Drink, and his Fleſh Bread for us till the End of the World. From that Time, his Church ſhould begin to eat and drink Him.

Accordingly, when this laſt Diſtreſs had already ſeiz'd him, and he ſtood already half dead before his Diſciples, ſo that He could ſay, *My Soul is exceeding ſorrowful, even unto Death!* then He took Bread in his Hands, which of courſe, while he held it, was ſo penetrated with his moiſt dying Sweats, and partook of the Ferment of his Agony, (the Pſalmiſt mentions his mingling his Bread with Aſhes, and his Drink with weeping

Digitized by Google

ping, *Pſ.* cxi.) that when He bleſs'd and broke it for his Diſciples, it was indeed mix'd with his Body and the *Effluvia* thereof; and when He took the Cup, ſome of his Tears dropt into it, and alſo of the Blood which was now ready thro' Anguiſh every where to extravaſate, *Luk.* xxii, 44. Thus they eat not only Bread, but therewith took in real Particles of his Death-ſtruck and excruciated Body; and drank not only Wine, but a Tincture of his Blood therein.

What an Effect this muſt have produced in the Bodies and Souls of the Diſciples, may be gueſs'd from what we feel at every Repetition. Our Saviour has poſitively ſaid, *Except ye eat my Fleſh and drink my Blood, ye have no Life in you*; you are only naturally alive, but are not ſpiritually animated from Me. But *he that eateth my Fleſh and drinketh my Blood, dwelleth in me, and I in him*; becauſe I am not alterable, he who once has me, keeps me. He who once experiences the Participation of Jeſus's Fleſh, his Mind and Heart being conform'd to the Lamb's, and his Body alſo to his Corpſe, remains for ever a living Branch or Rib of Him. Nor can he die any more. His Soul may indeed one time or other, when the Hour is come for him to be freed from the Inconveniencies of Mortality, be in ſuch Manner kiſs'd and attracted by the Saviour, that it ſhall quite leave the Body; but no frightful Executioner has Power here. And as to the outward Tabernacle, the Corpſe of Jeſus which it has partaken of, will by a more than chymical Proceſs refine it; ſo that before any one ima-

Digitized by Google

imagines, the concentrated heavenly Body, which is to last for ever, will be ready]

Those Words, *Joh.* VI. *It is the Spirit that quickeneth, the Flesh profiteth nothing*, were an Answer to those People who had made Objections a little before: 'Tis as much as if our Saviour had said, " I don't mean that I either will or can give „ *you* my Flesh, in the Condition you are in; you „ must first be *quicken'd* by the *pirit*, born of God, „ and get a heavenly Disposition of Heart thro' „ my Merits, and then you can have this farther „ Benefit of my Humanity, and for the Preserva- „ tion of such your spiritual Life, coalesce with „ my tormented Corpse; a Favour til then nei- „ ther profitable nor communicable to you."

Hence arises a consolatory Explanation for Societies, who may be mostly but nominal Christians, and yet use this sacred Rite; to whom 1 *Cor.* XI, 29. has sometimes been improperly applied. In truth it is no where written, that People who have not spiritual Life, eat and drink Judgment to themselves at the Lord's Supper: 'Tis only Children of God who can thus hurt themselves, when their Heart is not in its right State. Should they, being come off inwardly from the happy Course of Grace, and in a Confusion of Mind and Body, (not owing to Shame at their Sinfulness, but to Levity) draw nigh to the Corpse of Jesus, He sometimes looks upon it very strictly, and their temporal Life may possibly be forfeited, tho' their eternal Happiness is still preserv'd; the Food proves too strong, the Flame comes too near them like *Nadab* and *Abihu*; for which

Digitized by Google

which Reaſon a Child of God ſhould conſider well what he does.

But when an Aſſembly (for 'tis the Intention of the Receiver, not the Miniſter, which can determine the Grace to be more or leſs) is of ſuch a Kind, that there is none who thinks of forming together a myſtical Body of Chriſt in the cloſeſt Senſe; then the Tranſaction is only a ſolemn and awful Feſtivity, which is ſo far beneficial, that People are more affected with divine Things, and better prepar'd for good Impreſſions from our Saviour and his Spirit, than at other times. That it ſhould be in all Caſes a Communion of his Body and Blood, is not to be imagin'd; ſince the ſubſtantial Participation of his Corpſe is in order to ſupport and ſtrengthen an inward Life, where it exiſts; but to create it in us at firſt, the *Merit* thereof is the proper Means. Therefore all thoſe both *Lutherans* and *Calviniſts* who are not yet living Members of the Saviour, have no Need to diſpute ſo much, for neither the one nor the other receive any more than Signs; ſuch indeed as He did not intend, tho' by Divine Condeſcenſion they are permitted, yea, turn'd to the Good of Souls. And if at the Celebration Men did even ſpeak openly, „ "Theſe are two „ Signs; the Bread repreſenting that Paſchal „ Fleſh, which has brought our Souls out of worſe „ than *Egyptian* Bondage, and is able to ſet us „ free every Hour provided we believe therein; „ and the Cup, that Blood which burſt out of „ our Saviour's Body in his Agony, and was „ preſented on the Altar above for the Redempti-

Digitized by Google

„ on of us all: Yea, let us now lay that Matter „ deeply to Heart, and form to ourſelves as ſtrong „ a Conception of it as poſſible! " it would be no empty or fruitleſs Action, but worthy of all Reſpect, and ſuch as we could look at with Pleaſure, and lovingly join in.

[The Following of our Saviour is uſually confin'd only to two things, his holy and innocent Converſation, and his ſuffering State; but there is really no *Circumſtance* of human Life, wherein He has not at times been our Forerunner. Yea there was one Incident out of the Road: For were it poſſible that one ſhould have a Viſit from Spirits or departed Saints, one could ſtill look to his Example, for *Moſes* and *Elias* held a Conference with Him about the Manner of his leaving this World: The latter perhaps pointed out the Difference between his Lord's Aſcenſion and his, and the former, whom God buried in a Way conceal'd from Man, might apply his Experience to the Saviour's three Days Stay among the Dead; ſo much is certain, they ſpoke concerning his Exit.

As to the Circumſtance of being praiſed by all, *Luk.* iv, 'tis what his Servants alſo may for Intervals meet with, *Acts* ii, 47. *Matt.* v, 16. tho' Perſecution and Obloquy be the general Lot they are to expect. Good Men formerly always conſider'd the World as quite furious, full of Panthers and Tigers, that would tear them directly; which has produc'd even in Children of God, when they did not watch their own Heart, a ſecret Enmity againſt Mankind, that has had a miſe-

Digitized by Google

a miſerable Effect on their whole Life and Proceedings. And the Caſe is not altogether ſo; for notwithſtanding that common Phraſe, *the wicked World*, yet ſo long as we underſtand by that Name ſuch or ſuch Perſons conſider'd and acting ſeparately, they are only Men like ourſelves; and 'tis even a Queſtion whether we cannot eaſier treat with them, than with thoſe who are half-pious with ſome Reſerves of their own Will. As ſ on as theſe are diſturb'd in their ſelf-contriv'd Chriſtianity, they commence Enemies; but with the pure World we have no Rivalſhip. I always reflect more, that our Saviour has *died for* the World, than that he will once *judge* it: both are true, but the latter is not what He is moſt intent upon, *Joh.* III, 17. And ſince the Time for Judgment is not yet, and to look at things in that View would be too haſty, we, as well as He, are at preſent taken up with the Salvation of the World; nor does any human Face come in our Sight, but we think, "Perhaps that is alſo a Soul „ that can be Partaker of the Happineſs! if I „ could bring that Perſon to the Wounds of Jeſus, „ he would probably be better than I in one „ Hour."

On the other hand, 'tis a falſe Notion if a Brother thinks, "Becauſe I am among my own „ Brethren, I may ſpeak and do what I will." Indeed if one likes a frank Treatment according to Truth, that is the Place; but whoever ſuppoſes he ſhall ſooner be excuſed and conniv'd at among his own People, is miſtaken; for the religious Hiſtory of all Ages tells him otherwiſe.

Digitized by Google

'Tis therefore a remarkable Character of our Time, that upright Brethren, who are incapable of Diſſimulation, even when they ſee one another at all Hours, and know one another moſt throughly, have yet the greateſt Love for each other, and that their mutual Eſteem increaſes by Familiarity. But 'tis procured to us by our Saviour's Merit, and happen'd to Him in like manner.

He travel'd up and down with his Diſciples in Poverty and various Trials, and in many ambiguous Circumſtances: They knew him, yet not right; ſometimes they had high Thoughts of Him, and then ſomething occur'd which gave them Room to think lower. They ſaw him ſerene and heroic, and yet at another time perplex'd and ſorrowful: They ſaw him mild as an Angel, and again ſuddenly take up a Whip and drive People out of the Temple. One while he praiſed his Apoſtles, and gave them ſuch magnificent Characters, that whoever heard muſt think, "What „ a great Man is that Apoſtle! or, will he not now be proud?" and ſoon after he found ſuch Fault with them, as if they had not one good Quality, and the Man who was deſcrib'd ſtanch as a Rock, is call'd Satan. Sometimes he was recluſe from all Mankind, and would converſe with none but his Diſciples; and Women particularly he took ſo little notice of, that the Diſciples thought he had a Principle of Averſion to that Sex, and wonder'd at his talking with her of *Samaria*; and by and by He permitted one to kiſs his Feet in a public Company. There was ſuch a Mixture of different Kinds of Conduct, that

Digitized by Google

that the Disciples might often have been stagger'd: And yet, except that one Time when he suffer'd three hundred penny-worth of Ointment to be pour'd on his Head, (which they thought was going too far, and the Cash ought to be consider'd) we hardly find they ever took Offence; but at most thought, "This or that Expression or Action is unintelligible to us," and yet stuck to their Conviction, *We saw in Him the Glory as of the only-begotten Son.*

How did our Saviour behave amidst all this? under the Applause of the World, the Respect of his Disciples, *&c.* It gave Him no particular Delight; but he kept to the Point He had settled with his Father, and abode in his Love. He was lowly in Heart, and did not covet any extraordinary things. And He was also meek, even when he express'd himself sharpest: For we must always presuppose, that such Emotions did not come from the proper Disposition of his Mind, but were prophetic Moments when He was obliged to act just so, and perhaps the preceding or following Minute there was no Footstep of it to be seen. There is a divine Sensibility in the Mind, like that which makes the Eye clip, with Reference to a Thing whether humanly or satanically bad, which moves sometimes a Servant of Christ to this Day to avert and cure such a subtile Danger by a Resistance as sudden as a Glance of Lightning. Excepting these Cases, the Lamb and his Servants are gentle; and as to what concerns their own Person only, can bear all things.

Digitized by Google

He had moreover form'd an expreſs Reſolution to be little, yea nothing in this World. Specious Reaſons might have been urged for his becoming a King; but He had not Time to go ſo far out of his Road, he was come to ſave Souls, and muſt effect it by undergoing an opprobrious Death. Secular Glory is alſo not our Point: Thoſe indeed who neceſſarily have ſome Poſſeſſions and Dependents, or any ſuch outward Affairs to manage, muſt go on therewith as the Saviour enables them; and for his ſake. The faithful and bleſſed diſpenſing of the things of this Life, is very right; but 'tis diſtinct from the Office of a Teacher, *Acts* VI, 2.

Farther, *He had not where to lay his Head.* We muſt therefore be ready for the Lot of Exiles, and alike content to paſs from a Paradiſe to a Deſart, as from a Deſart to a Paradiſe. We are never at home, and yet never from home; He is our Houſe, our Garden, our Way, and thus we carry all things with us wherever we go. 'Tis true many, yea the moſt of his Children, are call'd to no other kind of Pilgrim-Life than that of *Abraham* was, who tho' a ſtranger upon Earth, and depending on the Lord's Beck, had ſtill his own Companions, Goods and Stock about him. But a Man who has no Occaſion to think of any but himſelf, and can alſo perſeveringly find his Sufficiency in the Saviour's Leading from Hour to Hour, is thereby expedite and ready to continue with Jeſus in *his* Circumſtances of Life, like the Apoſtles, who would go with Him even (as they thought) to an unſea-

Digitized by Google

unſeaſonable Death, *Job.* xi, 16. However, this literal Diveſtment is not the general Appointment, but only proper for ſome few.

[Tho' there are not many in our Congregation who do not believe, yet we are never quite without ſuch. Theſe do indeed believe in a general Senſe, and alſo love the Saviour and his Congregation; but there is a certain Sullenneſs goes along with it, and they form to themſelves many dangerous Proſpects from things that are nothing but pure Truth: thus there is a Mixture of Faith and Unbelief, and they have not a right Inſight about our Saviour's Church. So it was with his own Diſciples. They were ſo poſſeſs'd with their private Notions, that *Peter* once even attempted to raiſe a Sedition: He ſaid openly, „ Maſter! 'tis a ſtrange thing that Thou ſpeakeſt „ ſo much about Sufferings and Death; I would „ adviſe Thee to pray to God to avert it, and „ to keep Thee from ſuch Temptations." Our Saviour took it heinouſly, and call'd him Satan, a Corrupter of his Fellow-Diſciples: "Since, ſaid „ He, thou haſt no Underſtanding of divine „ Things, and knoweſt much how my Affairs oeconomically hang together! (for what „ thou contradicteſt, is *Amen* and firmly decreed, „ and if it was not ſo, thou wouldſt be an unhappy Creature) therefore get thee gone, „ rather than do Miſchief."

The Iſſue with ſuch People is twofold. Thoſe who have no faſt Hold in their Heart, go away; ſo it happen'd, *Joh.* vi, 66. nor did our Saviour take it amiſs of them. But when he aſk'd

Digitized by Google

the remaining Diſciples, *Will ye alſo go away?* they could not reſolve on ſuch a thing: They were not a jot leſs confuſed than the others, being of the ſame Make; but their Heart was attach'd to Him. *Whither ſhall we go?* we feel ſomething in thy Words, as if we were in eternal Life already; we like Thee, and cannot leave Thee. Now ſince thoſe who care for Souls, can't foreſee certainly who in particular will get the better of his Unbelief, and even in the midſt of it is ſo faſten'd to our Saviour in his Heart, that the Upſhot muſt be good, and he ſhall yet be crown'd with the ſtedfaſt, and enjoy the entire Happineſs; this cauſes them many Tears. Sometimes one whom they tenderly love, is not out of Danger of miſcarrying.

[Our Saviour has three incomparable human Qualities, Mercy, Compaſſion and Friendſhip.

1. Mercy always ſuppoſes, that one was not requir'd by Juſtice to take ſuch a Perſon's Part, and that he has no Right on his Side, but 'tis all againſt him. Hence it is ſaid, that *Mercy rejoices againſt Judgment*. Now in this Situation we all are before our Saviour, even we Children of God. For there is none, (not thoſe againſt whom Satan muſt no more open his Mouth) but who is obnoxious to the remains of the Fall; from which Scar our Saviour has not thought fit to ſet any free while in the Body, not even his beloved *John* or his own Mother. Theſe Pock-holes we muſt retain; tho' the Lineaments of his Blood are ſo admirably diſpoſed in the Countenance, that the other don't much hurt the Beauty. Here the Saviour muſt

Digitized by Google

must be merciful, and comfort us; which He does so diligently, that we can go our Road pretty well, tho' with a Mixture of Timorousness, yet not at all on his Account, but our own. We are more afraid of ourselves, than any one else; and till our happy Departure out of this Life, some little Discontent still continues concerning our Tabernacle, the Make of our Minds, the Possibility of a foolish Thought or Impression coming across us, tho' rejected. We neither can nor ought to be merciful to ourselves; but our Saviour looks upon us with Mercy, and knows further how to account for a thing, or at least to intercede: He is, in the Court above, always *Barnabas*, the Son of Consolation.

2. He is compassionate. Here we mean a general Sympathy, so as not to be indifferent to any Case of any Man because he is a Stranger. He saw once a Woman weeping, (her only Son being carried out to be buried) and said unto her, *Weep not*! and raised her Son.

3. He is sociable and made for Friendship. He is one of those who are inclined to love, and like to be lov'd again. We shall hardly find that a Prophet or Apostle ever said to any one, *Lovest thou me?* (Expostulations about the Matter we may find, 2 *Cor.* xii, 15. but such a familiar Question was not suitable to the Apostolic and Prophetic Gravity; and some reserv'd Men would now call it Toying) But our Saviour ask'd People, whether they lov'd him? and that upon the most serious Emergencies, *Joh.* xxi. And the Love of the Woman that was a Sinner, he

Digitized by Google

made a Panegyric on. So has God thought, when He was a Man. Therefore says *John*: *Every one that loveth, is of God; and he that loveth not, knoweth not God.* Should he pretend, that he had been with God Almighty, and had eat and drank with Him, this alone would disprove it, that he had not learnt to love.

Jesus loved Martha and her Sister and Lazarus. I think, none will imagine this means only, that He had Christian Charity for all Mankind, and wish'd them no Ill: No, it implies that his chief Resort was there, and these were his particular Intimates and sworn Friends. Every body expected of course to find Him at *Bethany* in *Lazarus's* House; and if he would be *incognito*, he must go somewhere else.

Thus it appears that Jesus loves in a human, affectionate Way. I can therefore not only commit my Soul to Him, that He of his *Mercy* may comfort it in all its Wants: He is not only so *compassionate*, even in regard of little, circumstantial Misfortunes, that he excuses us from them if it may be: (Accordingly when He recommended the Care of his Creatures to his Father, that He himself might at present rest, He insisted that not the smallest trivial thing might come to Damage; whence we may conclude, that nothing really hurtful can happen to us who are of so much Value to Him, *Matt.* x, 31.) But as we want, besides Comfort and Safety, the Pleasure of *Friendship* also, and of unbosoming ourselves to somebody, we have Him for that Purpose likewise. For when we engage our Affec-

Digitized by Google

Affections to a Perſon, 'tis not only in order to be help'd by him in caſe of Need, but alſo to ſpend an Hour with him now and then, ſpeak to him and hear him ſpeak: And even ſo we have this our Friend, who will tell us ſomewhat of the Reſolves of the holy Watchers, and ſuch-like bleſſed Topicks.

[*Mark* VIII, 30, 31. was ſpoken by our Saviour before he had ſurmounted the Difficulties, and before He had drunk that Cup, where he knew no Magnanimity would help, but He muſt abſolutely feel himſelf once, inſtead of us all, caſt out from Happineſs; (which Cup it was that He deprecated in the Garden, and not the Croſs itſelf; "Let me, ſays he, if poſſible, not feel „ this total Perplexity, or at leaſt ſoon come out of „ it, and know once more whereabouts I am!") It was therefore from a Situation of Mind which none can have an Idea of, that He there *charged his Diſciples to tell no Man*; "Don't talk yet, „ ſays He, about your fine Sights and my Trans- „ figuration, for very different Scenes muſt yet „ take Place; when the Victory is obtain'd, „ will be a riper Time for Triumph."

Now the Time is come, that we can ſay, His Troubles and Sorrows are come to a bleſſed End! He was likewiſe ſo happy, as to be able to regulate all his Affairs, and pronounce his fatherly Bleſſing upon the Regulation before He went; He left nothing in a confuſed State, but all clear henceforth, entire and coherent; particularly the Seed and Spirit of all Church-Union in the Perſons of *John* and his Mother under the Croſs,

Digitized by Google

Croſs, which has ſince increaſed to a Company of ſo many thouſand Believers.

[*I have overcome the World*, Joh. xvi, 33. Henceforth the whole World loves the Saviour: As ſoon as any Man is but convinced of the Exiſtence of ſuch a Perſon as He is; as ſoon as a human Soul can be brought to believe that her Maker is her Redeemer, or her Redeemer her Maker, all Enmity is at an End. For which Reaſon I eſteem an hiſtorical Faith ſo great a Thing.

Out of nine public Diſcourſes preach'd at London *in the Brethren's Chapel*, 1746. *

NOne has more Patience with the whole World, with Men's Conceptions and the Execution of them, than the Creator himſelf; and the better any Man is acquainted with Him, the more will his Mind be diſpoſed for Toleration. But in divine Worſhip there ſhould be no Improprieties: Merely not to know God, is a Misfortune; but to make Uſe of his Name, while we do not know Him, has a Penalty denounced againſt it. Yet 'tis true, this Guilt is much extenuated by the prodigious Confuſion the State of Religion is in.

In public Meetings we don't often uſe the Lord's Prayer, becauſe the Hearers in general will join therein, meaning withal to call upon the *Firſt* Perſon of the Trinity; and yet our Saviour has poſi-

* Printed alſo in *Engliſh*.

Digitized by Google

poſitively declar'd, none can do this but Children of God. Wherefore this Prayer is one of the moſt awful Parts of Religion, a proper Church-Prayer, to have Leave to pray which, is one of the greateſt of Graces, and not obtain'd but thro' the deep Solidity of one's perſonal Salvation and everlaſting Reconciliation. 'Tis true, we are all Brethren, one GOD has made us all, and for one and the ſame End: And is it not enough, to be able to call *Him* our Creator and Huſband? that a Soul in the moſt perplex'd Circumſtances, entangled moſt in the Snares of Satan, may yet at a happy Hour think, "I was made to enjoy Him, I am a Crea„ ture and therefore his!" What need is there for one to enter unſeaſonably into peculiar Myſteries?

Hence we direct all thoſe, who can't yet affirm that they have experienc'd the Power of the Death of Jeſus on their Hearts, to that only God and Maker of the World, the Son who came in the Fleſh, and is the true God, 1 *Joh.* v, 20. Let all other things, the Body of Divinity with all its Truths, be laid aſide, (to be reſum'd in due Time) till we have learnt to know Him who made and redeem'd us; and who did both, of his own Motion and free Love. 'Tis commonly repreſented, as if the Father had contriv'd the Work of Redemption, and order'd his Son to go into the World and ranſom it; but this is not Scriptural. He ſays, *None taketh my Life from me*, &c. "If I even now did not chooſe „ to ſuffer, but reſolve rather to let the World „ go to Ruin, do you think my Father would „ not

„ not second me?" *Matt.* xxvi, 53. Thus the painful Sufferings and Death of Jesus Christ were an Invention of his own: "I will die, and pur„ chase my Creature again; what I have produ„ ced by the Breath of my Mouth, I will re„ deem and restore, suck out its Poison, fetch it „ out of the Abyss of its Corruption, and tho' „ it were scatter'd to the Ends of the Universe, „ will bring it again into the Arms of my Fa„ ther." This is the Consolation for the Miseries of the Fall: *Weep not, the Lion of the Tribe of Juda hath prevailed*, &c. Accordingly as soon as we cast ourselves down at his pierced Feet, and beg for Grace, the first thing is, that He, the Lord Jesus appears evidently to be our God, our Creator, Redeemer, Sanctifier, and every good Thing we can expect in Time or Eternity. Afterwards He says, "I will manifest far„ ther to thee, that I have a Father, and that „ my Father is thy Father, my Spirit thy Spirit, „ my Angels thy Angels, all that I have is „ thine.]

Our Saviour's Sermon on the Mount in general was meant for his Disciples: To other Men, it is from first to last full of Paradoxes. And this Prayer in particular referr'd to the Dispensation of the New Testament as then about to commence. *When ye pray*, (*ye*, my Disciples, my own People) *say*, *Our Father which art in Heaven!* It was then usual, in a political or theological Sense, to call some Men Fathers; but our Saviour forbids it henceforth, Souls now having a new

Digitized by Google

a new Father, with whom the World was utterly unacquainted.

The first Petition is, *Hallowed be thy Name*, i. e. Things must be brought into such Order, that *Thou* canst obtain divine Worship on Earth. For the whole Oeconomy till this Time, had been purely that of our Saviour the Creator; who intending to redeem the World, had shut up his Creature out of Grace and Love till his Appearing, that all might not run to Ruin, and contriv'd the Law and the Old Testament Dispensation for that End.

The second is the Means to attain the first, *Thy Kingdom come*! O that at least thy Œconomy did take place. This is that Dispensation which has subsisted these seventeen hundred Years, during which the Father works upon Hearts, and carries on that great Affair of drawing all the elect Souls to their Creator as Man, *Joh.* VI, 44. not excluding such as our Saviour gets besides, fetching them his own self, *ch.* XII, 32. 'Tis undeniable, that there is a Predestination in the Father's Œconomy: He has sought out Souls before the Foundation of the World, that they must be holy and unreprovable in his Sight, who acts towards them with Condescension and Affection as his Son's espoused ones. *Rom.* VIII, 29. *Eph.* I, 4. But on the other hand, the Son, as the sovereign Lord of all Souls, has still Power to save whomsoever He will; He is not tied to the Election, nor are we to suppose that no more Men will be saved than the First-born or First-fruits. In truth there is no human Creature, tho' living in all manner

Digitized by Google

ner of Sins and Vices, but may, when it feels a Longing from deep Diſtreſs, be laid hold on and carried home upon the Arms of the God and Creator of the Univerſe; yea ſo, that forgetting as it were for a Moment all his firſt-born, he is taken up with that poor Sinner who had perhaps ſeven Devils, and requires all his Favourites to rejoice over this Soul, that did not belong to the Election of Grace, but whom He has ſaved nevertheleſs by his ſovereign Power and Authority.

The fourth Petition has afforded much Diſpute: The Meaning is, *Give us our ſupernatural Bread.* Tho' it be no Sin to pray for our daily Bread, and if one does ſo in Faith, God hears him; yet it was not our Saviour's Mind with regard to his Diſciples, *Matt.* vi, 25. *&c.*

Forgive us our Debts, as we forgive our Debtors. This reſpects properly Sins of Omiſſion: „ Forgive us the Sin of having left ſo much Good „ undone, and not performing all we knew of. „ We have been guilty of great Neglects, and „ could not anſwer Thee one of a thouſand; for „ which reaſon, we will not be rigorous towards „ our Neighbour.

In the ſixth Petition our Saviour had a View to that Temptation which afterwards came upon his Diſciples, under which *Judas* ſunk, (who probably expected his Maſter would have eſcap'd, tho' betray'd) but *Peter* was deliver'd. " Dear „ Father! let us not come into dangerous Circum„ ſtances, or at leaſt not ſo far, that there is no „ turning back. Thy Son has experienced it „ in

„ in the Wilderneſs, and did vanquiſh the evil „ one; but rather keep us out of his Way. Let „ us not float about, be ſelf-conceited, raſh, &c.

Thus this Prayer was properly temporary, as that in *Joh.* XVII. alſo was. Yet the divine Truths ſtill continue, and ſo the Prayer concerns us to this Day. We wiſh for the Flouriſhing of that ſpiritual Kingdom, which noways interferes with the Kingdoms of this World; (the Children of God being injoin'd to keep themſelves in a narrow Path, not exalt themſelves, remain Subjects, not Lords.) The Father's Will is our Aim, and that the People and Relations of his Son may be ſo faſhion'd according thereto, as to be inwardly belov'd by all the well diſpoſed among Mankind. We know what the Lord's Supper is to us; 'tis a heavenly Diet, a Preſage of the Reſurrection, where the King of Terrors Death, becomes a Dainty for our Heart, while we think how this frail Tabernacle ſhall be mortified and changed, and ſomething new extracted out of it; beſides which there is alſo a daily ſpiritual Lord's Supper for every one: And he that grants us this, will not be wanting to provide that Morſel of Bread which is neceſſary for our natural Life. We know how poorly we acquit ourſelves in the Father's Affairs, and what Matter we have for Deprecation: Hence a Child of God is mild and benevolent, a Comfort to all Men, and hard upon none; he never expects much of any one, but rejoices when he has it in his Power to do much for another; if his Neighbour makes a Miſtake, he eaſily finds an Excuſe for him; and if

Digitized by Google

any injures him, he always thinks, "Have not *I* however been ſomeway to blame?" Laſtly, the Temptation of the Apoſtles was unavoidable, but ſince our Saviour has actually ſhed his Blood, thoſe who honour his Paſſion, and truſt in that alone, are (when others ſhall ſcarce eſcape ſhipwreck) preſerv'd from coming into Temptation, *Rev.* III, 10. and the wicked one dares not touch them.

[As ſoon as Men feel a thorough and laſting Perplexity about their Miſery, there is no Need of aſking, whether they are elected or not? for when they are troubled in ſpirit at the Cauſe they have given to the Sufferings of Jeſus, immediately his Kingdom belongs to them with all its Bleſſedneſs; and they may expect an Entrance into that Religion, where the Father of Jeſus Chriſt is honour'd as God, and that they ſhall become one Fleſh and Bone with Chriſt. Their firſt ſpiritual Joy is a Look, Feeling or Thought, which has no parallel.

In *Matt.* XXII. there is no Deſcription how the *Bride* and her Members were invited and brought together: "Tis the calling of the Gueſts which the whole Bible is ſo full of, particularly *Rom.* X. *how ſhall they believe in Him of whom they have not heard, and how ſhall they hear without a Preacher?* &c. When Mankind are told of their Saviour's Sufferings, and it hits into their Heart, then they haſten to the Wedding, and neither Houſe, Eſtate, nor any thing elſe can keep them back any more. But there is alſo a New Birth which is more ſecret, *Joh.* III, 8. Thus

Digitized by Google

Thus one is begotten again in his Cradle, another in the midſt of his natural Circumſtances and Ignorance, a third by occaſion of ſome good or bad Fortune, &c. 'tis a divine Moment not always preciſely to be aſcertain'd, becauſe a like Grace blows again and again. Hence we need not be anxious about the Bride; in ſpite of all Impediments, or even a Dearth of the Word of God, the Saviour is ſure of theſe his Souls. Otherwiſe there is no known ſcriptural Difference, either in the Object, or Feeling of Happineſs, between them and the others: Only their Invitation is with leſs Shew than in the ordinary Converſion; the Structure of ſuch ſimple Hearts of our Saviour's, their Formation and Preſervation, being the immediate Work of the Holy Ghoſt. But, as was ſaid before, there are Millions more ſav'd.

[There is no ſaving Faith, which is not at the ſame time Love to Him who laid down his Life for us, to Him who created us, and without whom we cannot ſubſiſt a Moment.

Man can't make the Beginning towards believing, but ſomething muſt be done in him, which *Luther* calls the *Work of God in us*: And he muſt be in Diſtreſs, without which Men have no Ears for Faith. The Diſtreſs is this, that our Wretchedneſs and Corruption is palpable to us on all Sides, and we are really anxious on account of it. Then it goes with us as with ſick People, who look out for Relief, and embrace the firſt Tender of it, without any narrow Scrutiny about the Perſon who helps them. But what comes out of this Faith in Diſtreſs, this blind

Digitized by Google

Faith which one had out of Love to his own Salvation, this bold Confidence in the Phyſician without having firſt ſeen or known Him? A grateful Love is the Iſſue of it, as in the Caſe of *Manoah* and his Wife, who feeling ſuch Affection to the Man who came to them, ſaid, *What is thy Name? that when thy Sayings come to paſs, we may do thee Honour.* All this is implicit or not yet unfolded Faith, which has to do with God alone, and wherein a Man emerges at once out of the deepeſt Sorrow and Conſternation at himſelf, into a bleſſed Reſt and Contentment, and withal ſuch a Thankfulneſs and Attachment to Him who died for his Soul, that he loves Him from that Moment as his higheſt Good.

The not ſeeing, and yet loving, makes us afterwards aſk, Who is that? what is it, which I love thus? and then we ſoon get a ſufficient Information for our own Heart. Thoſe who had ſeen our Saviour after his Reſurrection, and lov'd him tenderly, went away with Fear and Joy, and *ſaid nothing to any Man*. They knew now that He was not a mere Man, that there lay in Him ſomething profound, but they had not yet adequate Expreſſions if they had been to ſpeak to the People about it. Let us compare the firſt Sermons of the Apoſtles with the ſubſequent, read *Paul's* Epiſtles in the Order of Time, read *John's* Epiſtles and laſt of all his Goſpel, with which he ſhuts up the whole; and it will convince us, how the Faith of the Apoſtles themſelves did unfold itſelf, and their ſolid Ideas of God the Creator as Man roſe out of each other ſucceſſively.

There

Digitized by Google

There is, as *Paul* says, a *Length and Breadth and Depth and Height*; altho' all Theosophy meets at last in this, *Thou hast bought us with thy Blood!* „ If Thou hadst not died for me, I should have „ been lost; I should have sunk into the Bottom „ of Hell, hadst Thou not quench'd Hell for me, „ and (as *Luther* says) drunk up Death." Here the first Point is, to consider, feel, and get the whole together into the Receptacles of one's own Mind; and the next, to be able to demonstrate it to others.

When any now has this Faith, which beginning in Distress, was render'd doubtful by our great Unworthiness, but presently became enamour'd by the real Help and Grace the Heart obtain'd; and has also, secondly, the Meditations of Faith, the lasting Feeling, whereby he searches into the Person of Jesus up to his eternal Godhead, and finds likewise his Father and his Spirit, and all by Deduction from his pierced Side; and receives lastly as a Gift the learned Faith, which can preach of all these Things; must not he be a happy Man? But what a Condescension is it, that our Creator, who knows his poor Creatures better than they do themselves, requires no other Faith of us for Salvation, than that first, which is the Effect of Distress.]

1 *Cor.* XIII. *Tho' I understood all Knowledge*, namely being *a Prophet*, — for ordinarily there is no Knowledge in the Matter of Salvation, no Understanding of that central Point where the Stress lies, without being saved; nor do I believe any can with Understanding repeat *Luther*'s Ex-

Digitized by Google

plication of the ſecond Part of the Creed," but he muſt be a Child of God. Hence they who *gladly received* Peter's *Words*, (Acts ii.) were baptiz'd; whether they were in intricate or clear Circumſtances, they were hereupon made Members of the Church and ſaved, and afterwards each prov'd his Salvation by ſetting his intangled Affairs to rights, ſhewing new Fruits, and behaving to the Honour of the Goſpel-Grace.

But what is that of which the Apoſtle ſpeaks in this Chapter, that we *muſt* have it? *Charity* or Love. It gave me great Pleaſure, to obſerve one ſingle Commentator upon this Place juſt refer to *Cant.* 1. 2, 3. ſuch little Crumbs are like Balſam. But I am not afraid to maintain publickly and boldly, that the Apoſtle means nothing different from what we call ſaving Faith; this he terms *Love*. He diſtinguiſhes it in the laſt Verſe from Faith purely for this Reaſon, becauſe immediately upon our having a faithful Heart to our Saviour, we are obliged to rely upon certain Things and Promiſes which we do not ſee, and theſe, when they ſhall be accompliſh'd, take away that Part of ſaving Faith which conſiſts in hoping and expecting, and leave nothing behind but this Part which conſiſts in Love and Fidelity. This, on another Occaſion alſo, has ſignified the whole: *Loveſt thou me?* was inſtead of aſking, Believeſt thou in me? Hopeſt thou for Salvation? *&c.*

Dear Friends! do not fancy, that we know the Saviour fully; we do but begin to know Him. When we have lov'd him very tenderly and before

Digitized by Google

fore all things, have for his ſake forgot our Health, Poſſeſſions, Satisfactions, Reputation, Body and Life; this is owing to a ſmall Beginning of the Knowledge of Him, and a Senſe that He has laid down his Life for us: Our Years here are a continual Growth in this Knowledge, and in Eternity we ſhall know him a whole Eternity better. But what is the main Point, and ſufficient for the Kingdom? *Every Spirit that confeſſeth that Jeſus Chriſt is come in the Fleſh, is of God.* Whoſoever can ſay, "*Jehovah Elohim* „ is my Babe Jeſus in the Womb, in the Cradle „ and in the Temple, is the Carpenter of *Naza-* „ *reth*, the Teacher whom Satan plagued for „ forty Days in the Wilderneſs, who began to „ ſettle his little Church with twelve, ſeventy, „ and five hundred, and on the Croſs made his „ Mother and *John* the firſt Elders; this was the „ Architect of the Univerſe!" — ſuch a one is an angelical, heavenly and divine Man, and muſt be full of the Holy Ghoſt, 1 *Cor.* xii, 3.

Yet what is more common in People's Mouths, than this Truth? (indeed *another* Scheme is of late gaining Ground, which will at laſt make our Saviour no more than a *Confucius.*) Are they therefore all, Men of God? The Word *confeſs* muſt be attended to: None properly can confeſs, but he that has been perſonally privy to a Thing, is inwardly impell'd to own it, and could not ſuppreſs it without Violence to himſelf. *Is that Affair true?* Yes, I ſaw it with my Eyes, and heard it with my Ears. *Doſt thou belong to Jeſus? Is he thy Creator? Believeſt*

Digitized by Google

thou that thou art, and ſhalt abide his to Eternity? Yes. *How ſo? has any one told thee ſo?* No, I don't believe on account of any thing I have been told, but becauſe I have it; it has been manifeſted to me according to the inviſible Oeconomy.

We are never converted by a Preacher; but the Holy Ghoſt has been at Work at leaſt a Minute before a Word touches me, before a Sentence drops into my Heart and becomes mine. What is felt from the Word is neither the Conception nor Birth properly, but the firſt Food of a living Heart: When a Soul thus awaken'd hears Mention of the Covenant-Blood and the everlaſting Atonement, 'tis to her as if an Ointment was pour'd forth, and perfum'd the whole Church, Chamber or Houſe; 'tis no more a foreign, unconcerning Story. And then ſhe need but look in her Bible, or read a Hymn, and all will be full of Life and Spirit; what was obſcure before, will be clear, and ſhe will be able to ſay; in conjunction with all Believers, *our* Jeſus, *our* Grace, *&c.* If any does not yet find it thus, but however ſighs inwardly, "who will „ convey me into my Shepherd's Arms! I am „ ſtill at ſuch a Diſtance from Him, ſo intan- „ gled in Sin and Paſſions, ſuch an ignorant Per- „ ſon, ſo ſtuff'd with falſe Principles, *&c.*" 'tis a Sign the Holy Ghoſt has begun to turn the Key about in him, and to unlock his Heart; and he need but beware of ſuffering himſelf to be appeaſed by any thing different from the Saviour's Wounds.

[*Joh.*

Digitized by Google

[*Joh.* 1, 11. 12. 'Tis impoſſible for a Man, who does not bring with him to the Reading of the Scripture a central Knowledge meeting in a Point, to extricate himſelf out of the ſeemingly contradictory Expreſſions. The two Branches of the Proteſtant Church [*Lutheran* and *Calviniſt*] oppoſe each other with great Appearance of Reaſon from this Text; and we muſt own, the Party whoſe Doctrine we do not eſpouſe, have, before we enter upon Explications, as plain Words making for them as we. Indeed in ſuch Caſes, generally both are right; for the Exceſſes on each Side, which cauſed the Separation, are found only in Men who have no Heart; but thoſe who feel Grace, and in Heart are one, ſoon agree, nothing remaining in the Way but a little Confuſedneſs of Apprehenſion owing to Education, and perceive alſo that if they ſhould perſiſt in their ſeveral Extremes, neither would have the whole Truth. *As many as received him*, is the only good Argument for ſuch as maintain the Freedom of the Will: *To them gave He Power*, is the moſt real one on the ſide of thoſe who in ſome Senſe deny it.

The two Exceſſes here are, a crude Levity ſometimes in the *Lutheran* Denomination, as if the thing did but juſt turn upon our *Willing* to be ſaved, and it were half a Favour done to our Saviour, and we might put this off as long as we pleaſed and yet go to Heaven at laſt. Which induced many conſiderate and ſerious Men to maintain the contrary Extreme, and argue againſt the Liberty of the Will. This Oppoſition of theirs proceeded not ſo much from any Narrowneſs of

Digitized by Google

Spirit, as from a certain Devotion, Reſpect and Reverence for God; not (as thoſe on the other Side imagine) from Enmity towards Him, but out of a Fear leſt Salvation might be treated as a Play, and People find themſelves at laſt wretchedly deceiv'd: Thus they wanted to remove this Abuſe, by ſuch a ſovereign Reſignation to Grace, as render'd Men very little different from Statues. But as I believe few here preſent are conflicting with either of theſe Extremes, I paſs to the great Conſideration ariſing from the Text.

All human Souls are (1) in general deſign'd for Salvation. To be a Man, is to be a happy Creature. For *He came unto his own*, the *Jewiſh* People, even thoſe of them who *received him not*; he ſincerely offer'd himſelf, and made every thing as eaſy as poſſible, to thoſe who in the Event rejected him. ('Tis true, he did not uſe downright Force, becauſe He would no more have a Priſon of Souls, but free and nobly-determin'd Bride-Hearts.) And He ſtill comes to us.

People are divided about the moſt effectual Manner of his ſpiritual Advent. Some think, He is drawing nigh, when Judgments and Afflictions light upon Places or Perſons; others, when a Man who has been gay, reforms himſelf, with a Tincture of Melancholy and Sourneſs. But others, and among them we, maintain that the coming of Jeſus Chriſt to the Heart conſiſts ſimply in this, that the Reſtorer of our Nature, who is alſo the Creator of our Being, (whether thro' Affliction or ſome particular Conjuncture, or without) begins to be weighty to a Man, ſo that he is really ſolicitous

Digitized by Google

citous to become acquainted with Him. When you do but fix a ſingle ſerious Thought upon your Maker and Redeemer, and it is owing to no worldly Diſcontent or Chagrin, but to that free Grace which you yourſelves are not acquainted with as yet; then you may be ſure, He ſtands ready before your Heart. Whether this afterwards break out firſt in a ſurprizing Joy, ſuch as you never before felt in all your Lives, or in a profound Shame or Sorrow, is all one: (If he firſt appears to you in his Beauty as Bridegroom, you ſtill have Sorrow after it, as a Remedy againſt Wantonneſs and Levity; having rejoic'd a while, it is ſucceeded by the Contemplation of your Miſery and Unworthineſs, and by a holy Shame: On the other hand, if your Sins come to your Mind at the firſt Sight of Him, or if they were the immediate Occaſion of your thinking of a Saviour; then your Beginning is with Sadneſs, and at the firſt View of your bleeding Saviour you get perhaps no farther than to Comfort, " He will however be gracious to me, „ and by and by receive me! ")

Thus every human Soul is happy already in this, that it is a human Soul; nor need it even buſy its Thoughts about the preciſe Means our Saviour will uſe to convey his Perſon, Merits, Humanity and corporal Conſanguinity to the Heart; 'tis enough that his Method takes Effect with us at the time. On the Croſs the World was ſav'd at once, (whoever periſhes, 'tis by his own freſh Choice) and 'tis therefore ſo many Millions are fetch'd away in the very Beginning of Life, becauſe God would ſpare them the Danger of paſſing

thro'

Digitized by Google

thro' this World. All Souls are his: the Exception the Devil puts to it in this our Atmosphere, will be accounted for by remarking

(2) That there is a Supposition, upon which we are, and without which we cannot be saved; and that is, to *receive* the Saviour. " He comes! „ — Welcome! let it be quickly! " When these Thoughts meet, Salvation is inconteſtable.

Yes, will some one say, in this Way there is still an Order, and consequently Compulsion, I answer, What Man ever denied a Country to be free, altho' it had Laws and national Constitutions? The Presupposition on which we are sav'd, consists in nothing that is to be done by us: if we barely abstain from all contrary Resolution and Action, there is no Difficulty. We are only not to look on our Saviour as an Impostor, his Doctrine as a Fable, but to honour his Sufferings and Death as a divine Truth; He must be to us as really the Ransom of our Souls, as if his Crucifixion had been transacted in our own Life-time, and we had by that Occasion got off and preserv'd our natural Life. This is *believing*! to such He gives *Power to become the Children of God*, gives them such a Charter or Privilege, puts them in Possession of it as a thing already purchased. Thus nothing is requir'd to Salvation, and to become our Saviour's favourite Soul for ever, but to believe that *Another* has paid for me, has toil'd, sweated, and been rack'd to Death, and his pale Corpse laid in a Sepulchre for me, and reckon'd among the Dead, that I might live. Now what is the Reason why so many

Digitized by Google

many can't do this eaſy Thing? Nothing but a Pride inſpir'd by *Belial*. A mere Man, or human Soul as ſuch, would certainly be ſav'd: but he that has allow'd Satan to fill him with an *Apotheoſis* of himſelf, ſo that he meaſures himſelf with God Almighty, and will not be help'd by the Crucified-one; he is no pure Man, but ſpiritually poſſeſs'd. Exorciſm muſt be pronounced by the Holy Ghoſt over ſuch, who are at no good Underſtanding with their Saviour on account of his Atonement; and when this is done, they will think on his Paſſion with a Feeling, and the Word *gratis* will not be hard to digeſt.

[A Child of God is properly neither of this nor that Perſuaſion. 'Tis no Harm that Men have Confeſſions of Faith, and are divided into religious Denominations; a good Chriſtian may ſay, I am of *Calvin's* Mind! ſtill rather (according to my Sentiments) may he ſay, I am of *Luther's*! But this gives neither the one nor the other the leaſt Right to Salvation; it only diſtinguiſhes them as honeſt Perſons among the Faithful according to their Manner of Conception, (in which reſpect indeed theſe Differences are ſomething venerable, and contain a divine Wiſdom, which no particular Perſon muſt diſturb; nor do I like to ſee any one raſhly quitting his former Perſuaſion.)

Farther, a Child of God is not even *Chriſtian*, as it denotes a Sect. We are by no means call'd after the Name of *Jeſus* or *Chriſt*, purely in that Senſe as if Chriſt was our Teacher or Lawgiver, the Founder of our Religion, as *Lucian*, &c. uſe that Term: But we are Chriſtians, Chriſt's own,

Digitized by Google

own, as a Wife bears the Name of her Husband. He that can't comprehend this, and has no other Dependance but his having read and heard Lectures on the Doctrine of Jesus, is only a Christian by Sect; but if he will be so according to the right Notion, he must be *christed* in his Heart, be of Christ's own Flesh and Bone and Spirit, and able to assert, *My Maker is my Husband.*

If we could have no other Certainty concerning our Saviour, than what we got at School in our Youth, we should be in a poor Case: For then it might be said, Who can tell, but if thou hadst been born a *Jew*, thou wouldst have believ'd what the *Rabbi* taught thee! if a *Turk*, what the *Mullah*; if a Pagan, what the *Bonze*, *Lama*, &c. There must therefore be something, of which we can be more certain, and which positively makes us Christians. And this Peculiarity is just that thing, which *Paul* calls the foolish Part of his Preaching, 1 *Cor.* 1, 18. (The Gospel must still appear as Folly, there is no altering that Dress, the Things themselves being too deep for any natural Intellect; yet to those that understand it, 'tis Wisdom.)

At our Entrance into the Christian State, Words and Preaching may concur as Means, but they are not the principal thing; we must get a Sight of our Saviour. The very Moment when He looks upon us, we also take a View of Him; and afterwards indeed *we* leave off seeing, and believe, but it is *his* continual Business to look at us Day and Night. A Man comes, at some Hour or Moment, tho' ever so short, into the Circumstances

Digitized by Google

ſtances the Apoſtles were in when they ſaw Him: I don't inſiſt, that we ſhould ſee a Body with our Eyes, nor do we work our Imagination up to a certain Pitch; but the Sight, tho' abſtract and purely *ſpiritual*, muſt be ſuch, that we are conſcious of it the next Moment, as if we had ſeen or touch'd ſomething in common Life. It happens to us, as to *John*, Rev. 1, 10. One Soul may attain more inconteſtably and powerfully, another more gently and ſoftly, yet both truly, to ſee the Creator of all things ſtanding before them in his *ſuffering* Form, (*Gal.* III, 1.) as atoning for all Mankind; and no ſooner does our inward Man, who had hitherto been kept under by the Power of Darkneſs, get Sight of his Redeemer, but He reaches out his Hand to him, and plucks him immediately out of his Dungeon, and out of all Corruption, and places him in the Light before his Face. "Be of good chear! thy Sins „ are forgiven thee. I will make a Covenant with „ thee, and thou ſhalt be mine! I will be thy „ Advocate in Judgment! But in the mean time „ — Wilt thou have me? Doſt thou like my „ Looks? I was for thy ſake made Sin and a Curſe, „ for thy Sin's ſake torn, buffeted and ſlain, for „ thy ſake ſweated the Sweat of Fear and Anguiſh, „ and the Sweat of Death, laid down my Life, „ and was laid in the Duſt of the Grave! Do „ I pleaſe thee ſo? Which is moſt magnificent „ to thy Taſte, to ſee me thus in the Quality „ of a poor mangled Slave, who is caſt to the „ wild Beaſts in the *Circus*; or if I bore the „ Form of an Emperor, who ſits on a Throne,

„ and

Digitized by Google

„ and takes Pleaſure in the Deſtruction of the poor „ Creature?" He who in this Minute loves, and is inchanted with his ſuffering Figure, abides in Him eternally.

But what a Command has his ever continuing Look over our Heart afterwards! This belongs to our Progreſs. There is no Occaſion to tell us, Do not ſteal, do not get drunk, don't dote upon the Creature, *&c.* for every ſatisfied Look from the Saviour intimates our Morality to us thro' our whole Life; and the leaſt diſſatisfied or anxious one from Him embitters every thing that is immoral, diſorderly or carnal, as often as neceſſary. People who have been guilty of Murder, ſay, that the Likeneſs of the Party hovers always before their Eyes; and we alſo ſay the ſame of one we much love and reſpect. As far now as *his* Image looks into our Heart, and into the midſt of our mortal Body, ſo far we are transform'd by the Perſon of Jeſus, his broken Eyes appear in our Eyes, and our other Brethren have an Impreſſion of us not only as honeſt Men according to our Sect, but as Spouſes already betroth'd to the eternal Huſband.]

Between the Service of Satan, and our being eſpouſed to our Saviour, there is a longer or ſhorter Interval, during which Men may chooſe their own future Condition: If at this Juncture, their Thoughts entangling themſelves in other Matters, they do not chooſe the crucified Jeſus for their Lord and Maſter of the Houſe, the Soul can't continue free, but the former Poſſeſſor comes again. No upright Soul is loſt; but the being

Digitized by Google

being upright does not mean only behaving justly in the World, &c. a Person may have so much Equity, as not to grieve a Child, nor trample on a Flower without Occasion, and yet have a Heart full of Guile towards his Creator. Why is Heaven and all its Glories, and the lovely Person of the Creator himself, invisible? 'tis because He will not be lov'd from any other Motive, but because He is the only good, tender and faithful Heart, worthy of all Love and Devotion in Time and Eternity. For the same Reason, (*viz.* that we might not love him deceitfully and designingly, for his Miracles, Glories or Benefits) he does not dispense Benefits so richly to some as others, suffers many to be poor, sickly, &c. and in Matters of Religion bewilder'd by the various Notions among Men; that so all human Means of influencing us might cease, and whoever lov'd him notwithstanding, must be able to date it only from his Kiss of Peace and revealing himself to the Heart.

In this we never are the Beginners: We indeed sometimes are weary of the Miseries attending Sin, but of ourselves we never make the Beginning to think of our true Happiness, or to fall in Love with his Wounds. But happy is he; (and he is also the upright Man) who when he observes something in his Spirit or inward Part, such as he never felt before under his warmest Emotions towards good things, thinks then neither of Wife nor Children, Money nor Possessions, neither of his best things nor his Infirmities and Misery, but without any subtilties

Digitized by Google

of Reaſoning follows with Speed this Drawing to the Lamb, who purchaſed him with his Blood. People ſometimes in this Caſe, thro' many Compliments, and Exaggerations of their Unworthineſs, ſecretly want to keep off from the Lamb; and come alſo into tedious Conflicts, and ſuch an odd Situation as makes them a Gazing-ſtock for a time, and has brought Chriſtianity itſelf under the Suſpicion of Fanaticiſm: But this muſt not be aſcrib'd to the Manifeſtation of Jeſus in his bleeding Form to the Soul, but to the Deceit of one's own Heart. Bleſſed therefore is he, who takes Matters as they are, looks on himſelf as dead, (yet not without Concern) while he is ſo; and is glad to live, the very firſt Moment he feels Life ſtirring in him; and when he gets Sight of his ſuffering Creator, runs into his Arms: Tho' ſuch a one had been lying under the Enemy's Feet, he mounts immediately over his Head; is freed from the Slavery and Love of Sin, tho' he had been ever ſo deep therein, and ſtands as a new-born Child.]

Let none think that the Converſation with Jeſus has ceaſed ſince He was here in the Fleſh. Beſides *Rev.* 1, conſider *Acts* IX. and that familiar Inſtance, *ch.* XXIII, 2. Alſo from 2 *Kings* VI, 17. it appears, that there are many Things daily around and near us, which, if our Eyes were open, would preſent themſelves with an unutterable Glory. And if we believe an inviſible Church, or People of God in every Nation, (yea among the erroneous Sects and in the darkeſt Ages; which however does not imply that all Religions are ſaving,

Digitized by Google

ſaving; or all Doctrines alike, but only that Souls belonging to the Saviour are ſtill preſerv'd right in what is eſſential to Salvation) it infers of courſe an inviſible Head, converſing and holding Communion with theſe his Members.

And it is highly neceſſary to cleave to this inward, faithful, choſen and only Friend. Should Death carry off all about us, all Brethren be remov'd, and ſhould we be ſo reduced as to find no Reſource more within or without us, (it being poſſible that all Refreſhments beſides from Nature and Grace ſhould at ſome Junctures be hid from us;) yet while we have Him, we ſhould remain as happy, compleat and unhurt, as at the firſt Moment of our Abſolution and Acceptance. Only let us never be ſo imprudent, as to conceive Him the ſmalleſt mathematical Space diſtant from us. *Tho' my Fleſh and my Heart fail*, yet ſtill I have ſomething, one who is the *Strength of my Heart and my Portion for ever*!

But this is the Misfortune of the preſent State, that we can for Hours, Minutes or Seconds, be *abſent* on our part, 2 *Cor.* v, 6. Should this laſt long, it would draw after it a great Diſturbance of our Hearts: But we have the Liberty of turning about, (it being purchaſed for us on the Croſs) and, in the midſt of any Perplexity, telling him, *There Thou haſt me as I am!* and this with as little Ceremony, as a Man bereav'd of his Senſes thro' Pain, could uſe. When we always do thus, and find Relief, it makes Satan deſpair of hurting us; of whom otherwiſe, while ſome ſubtile Diſtance ſubſiſts between them and

Digitized by Google

their Saviour, Souls are ever afraid as of a Spectre. The Saviour is well acquainted with us, knows all our Days and Hours, Motions and Ways, Abilities and Inabilities, Inclinations and Fears, Dangers and Security; and we can be no where better than in his Arms.

* [There are even in the Old Teſtament ſome ſecret Hints at the Perſons of the Trinity. For inſtance, *As one whom his Mother comforteth, ſo will I comfort you*, Iſa. LXVI, 13. Now if in treating of this Paſſage, we ſhould interpret the Word *comfort* of the Holy Ghoſt, no Divine would find Fault, for He is ſtiled the Comforter: but if we ſhould take the Word *Mother*, and apply it to Him, People would make a great Outcry. I can ſee no Reaſon for ſuch peeviſh Prejudices; for if an Action or Function belongs to the Holy Ghoſt, the correſponding Title belongs to him too. And ſince by the many vague and unfix'd Deſcriptions given among Chriſtians of the Holy Spirit, it ſeems as if they were at a loſs how to call Him; our Congregation has ventur'd, in the Simplicity of the Goſpel, after ſeveral Intimations from holy Writ, to characterize Him, as well as the other Divine Perſons, by the relative Names in a human Family. God is our Huſband, his Father our Father, and the Holy Ghoſt our Mother: This is round and natural, and thus the domeſtic Ideas, which among all human ones are the eldeſt, moſt venerable and endea-

* Out of ſome Congregation-Diſcourſes deliver'd about the ſame time.

Digitized by Google

endearing, are affix'd to the Holy Trinity as conſider'd in its Relation to *us*.

To *comfort* is a general Word, and in the *Hebrew* and *Greek* ſignifies all friendly *ſpeaking* to a Perſon, as for Example a Mother does to her Child. This Speech is not only exhilarating, but comprehends alſo the Child's whole Law: 'Tis forbid to put itſelf into improper Poſtures, take up Edge-tools, *&c.* and by frequent Inſtructions of this ſort, poor People's Children are fit very ſoon to go out of Doors, and can avoid being run over in the Streets. Juſt ſo do I conſider the Holy Spirit's Office, (ſee *Joh.* xiv, 26.) being fully perſuaded, that before we are yet able to learn any written Law, we muſt be thus inſtructed and principled on our Divine Mother's Lap. Hereby is a Child of God preſerv'd from the *Verge or Neighbourhood* of Sin, (an Expreſſion uſed by a noted Divine in the Controverſy about Things Indifferent, which his Opponents look'd upon as downright Sin, but he as bordering on it, like *a Nail ſticking between the Joinings of the Stones*, Ecclus. xxvii.)

Since this Neighbourhood of Sin, which has prov'd the Ruin of ſo many Men, occurs on ſuch various Occaſions, that they are not all enumerated in the Bible, and yet many ſuchlike things are more dangerous than what is openly bad; and ſince a Child in Chriſtianity muſt be as truly holy, as an experienc'd Man of God; there muſt be ſome infallible Means to ſupply the *Vacuum* in the Law: And this is, the conſtant Converſation of the Mother, the Holy Ghoſt, with the

Digitized by Google

Child. *Jer.* xxxi. is to this effect: "I will put „ an End to teaching and commenting; it ſhall „ remain an agreeable Exerciſe for my Children, „ but not the direct Means of their Sanctifica- „ tion and ſpiritual Leading: I will write an „ Abridgment of the Law in their Hearts; there „ ſhall be a little Star diſcovering what is evil, „ whenever the Diſcovery is neceſſary; and what „ is good, perpetually. *In whom I am well-plea-* „ *ſed*, (Matt. iii, 17.) ſhall, tho' with great „ Diſparity and thro' Grace, be extended alſo to „ them and their Behaviour." Our Saviour has prepar'd the Materials for this all, and the Holy Ghoſt puts them together: And what He does for every particular Soul, from its firſt ſpiritual Life to its happy Departure, he does for a Flock as ſuch. They are drawn back from ſome things by a ſort of abſtemious Diſlike, which they themſelves can't explain; and excited to others by a mild Motion, and Complacence they find in ſuch or ſuch a Thing; and here our Saviour's Mind and Image is the Model and Aim, "My „ Huſband likes it ſo! He would have look'd „ and acted ſo himſelf!"

Formerly we ſuppoſed, (and I perhaps myſelf might ſpeak in that Manner) that this Reflection, "The Saviour would not have done „ this or that!" might be helpful to *reſtrain* us from Evil. But when a Soul muſt call ſuch Diſſuaſives to her Aid, 'tis a Sign ſhe would otherwiſe like to do the thing, and, as ſoon as robb'd of her recollected Frame, will probably do it. Whereas I maintain, that in the loweſt

Ebb

Digitized by Google

Ebb and moſt deplorable Diſlocation of the Thoughts, a Child of God can take Pleaſure in nothing that is againſt the Saviour and his Nature. This is Inſtinct. The living Senſe of Equity is learnt from no Book: 'Tis true, when we look in the Bible, we are glad that our State agrees with the Example of the Saints; and into our Saviour's Life, Example and Circumſtances we enter with the moſt exquiſite Reliſh, and love to repreſent them continually unto our Minds: But yet againſt Evil there muſt be ſome more inſtantaneous Bar, than Inferences which take Time to gather and fix. There muſt be ſuch a poſitive Antipathy, that we would rather be congeal'd to Stone, than at all relent towards any Suggeſtion of Satan or the Fleſh: We were once to him like Wax, to ſtamp his Figures upon; but now we are Wax towards our Saviour, and to Satan a poliſh'd Chryſtal, where he can make nothing ſtick.

All this is the peculiar Work of the Holy Ghoſt, whom we therefore call our Mother, (the Effect on our Hearts juſtifies that Name, tho' otherwiſe we don't pretend at all to determine the Deity's intrinſic Mode of Exiſtence.) If we attend to this Parent's ſecret Touches, we ſhall be inur'd thereto by degrees, as Children are to their earthly Parents, ſo that holding up a Finger is enough. And nothing more is requiſite to Holineſs; for our Mother will comfort, warn, break us of all unſeemly Habits, and make us well-bred. I intruſt you, ſays our Saviour, with one who *will abide with you for ever*: He

Digitized by Google

will continue about you even till he quickens your Bodies at the Reſurrection. This is maternal Care indeed! for will any Mother beſide keep her dead Child in a Coffin near her all her Life, and examine how the Diſſolution goes on? No, *a Mother* will at length *forget*, *yet will I not forget thee*, Iſa. XLIX, 15. I, ſays that loving Spirit, will watch my Children's Bodies thro' the whole Courſe of their Liquefaction, and preſerve all their Bones, till they are cloath'd with the glorious Likeneſs of Jeſus.

[There is no other Proof to be added to the Goſpel, but *My Heart tells me ſo!* We don't make this our very Text, for that would be Fanaticiſm: 'Tis not our Heart yields us the diſtinct Unfolding of Divine Truth, but this is to be obtain'd from that Word, where Truth is graciouſly collected together for us, that holy διαθήκη, *Depoſitum* and Teſtament, which in ſuch a connected Manner treats of old and new, Type and Antitype, paſt, preſent and future. But if any one afterwards aſks, How ſhall I be aſſur'd that this Revelation is true? we anſwer, "Don't believe, „ unleſs *thy* Heart tells thee ſo. However, till „ it does, lament that thou art not yet τετα„γμένος, in a right Diſpoſition for eternal Life, *Acts* XIII, 48.

[The People of *Iſrael* having never ſeen GOD, if they had been allow'd to make a Likeneſs of Him, there is no knowing what Devices they would have had, but ſure enough the Image ſhould have ſat on a Throne with a Scepter or Thunderbolt in his Hand. Therefore an abſtracted Manner

Digitized by Google

Manner of Conception concerning the Deity was then enjoin'd; which lasted till the Moment when the Shepherds were order'd to go and see a *Babe wrapped in Swaddling-cloaths*, &c. *Luk.* ii. Henceforth we must carry an *Image* of our incarnate God in our Hearts; and whoever is too refined and philosophical for this, is an unconverted Person and an Alien from God's Houshold.

[The immense Difference between our Saviour's Mind and Ideas, and the most princely ones we Men, his poor Members on Earth, can entertain, consists particularly in the amazing Stability of his Thoughts. It is a Maxim in common Life, to let a Marriage be solemniz'd as soon as possible after the Contract; and why this? because Men are so far from being able to eternize their Determinations, that they scarce can answer for their lasting so long as is just necessary. In spiritual Matters 'tis said, *He that endureth unto the End*, is a brave and happy Man! —— but whoever does it, must have been sealed by our Saviour, *Cant.* viii, 6. Such Creatures are we: But what is his Character? He is the Paragon of thinking and steady Minds: *I do earnestly remember thee still*, says he, *Jer.* xxxi, 20. I remember what I promised thee seventeen hundred Years ago, that it is not yet all fulfill'd; yea what I spoke in thy behalf while Heaven and Earth were as yet a *Chaos*. *I remember thee still: Therefore my Bowels are troubled for thee*; for that Appendage continues, as long as the present temporal State. When this shall once conclude with the solemn Marriage of the Lamb and his

Digitized by Google

Bride, there will be no troubled Thoughts more; unleſs perhaps on our ſide ſome laſting Reflection; how poor and ſinful we ſhould have been without Him. But here on Earth we ſtill coſt him ſome Smart, ſo that we can juſtly compare ourſelves to ſo many Drops which He has ſweated: For in the firſt place, all the Souls who compoſe his Bride, and are Fleſh of his Fleſh and Bone of his Bone, being form'd out of his Side, (*Gen.* ii, 21.) are by their Eſſence Ebullitions of painful Sweat from his Body; and ſecondly, He ſtill feels many Heart-breaking Preſſures on account of ſuch, who are not yet as they ſhould be. In ſhort, He loves his Spouſe more than ſhe does Him.

Little Children, abide in Him! (1 Joh. ii, 28.) „ O yes! where elſe ſhould we go? we ſure cannot fail to remember Him tenderly!" — "My good Child, ſays our Saviour, thou meaneſt well, but I cannot truſt thee: I will give thee the Holy Ghoſt to refreſh old Matters to thy Mind; ſometimes He ſhall ſet before thee the opening of my Side by the Spear, ſometimes the Manger wherein I lay, *&c.*" That good Spirit is the Notary or Recorder of the reciprocal Thoughts between Jeſus and his Bride; and hence he is *griev'd*, (and 'tis the only real Grief to Him and us, ſince the bright Name of Jeſus would diſpel every other Complaint) whenever he obſerves there is no freſh Remembrance of the Lamb in our Hearts, but 'tis become like a Spark under Aſhes.

But even when the Stream of our Thoughts towards the Bridegroom goes its good and uſual Courſe,

Digitized by Google

Courſe, He ſtill infinitely tranſcends us in Love. He thought on us, before we were capable of thinking at all; and betroth'd himſelf to us, in Proſpect of a Time when He ſhould at laſt ingraft and incorporate us into *Himſelf*, as he ingrafted himſelf into *us* at his Incarnation. Therefore did He become a Child, Youth and Man, that he might unite us thro' himſelf with the Divine Nature; ever calling to Mind that Moment when, with Meditations of Marriage, he form'd ſuch a Creature after his own Likeneſs, a Soul whoſe Senſes and Thoughts, yea the bodily Viſage and Limbs, might be call'd Jeſus's own; firſt by a Relation we ſhould bear in ſome Points to Him the unſearchable Creator, and afterwards by a full one to his Humanity. For which Reaſon He ſo particularly proteſted againſt being thought what we were *not*, a Spirit or Spectre, *Luk.* xxiv, 39. Let us rejoice in that poor, but bleſſed Form of his, wherein He was made like unto us; and condeſcended not only to be born of one Woman, but to ſtile every other who does the Will of his Father, *his Siſter and Mother*, Matt. xii. We have Reaſon all to reſpect one another for the Value He ſets on us, and becauſe he with his dying Lips has enjoin'd it.

[True Philoſophy (or ſolid Wiſdom) is a ſincere, and not always vain Search after Truth; not indeed pretending to exhauſt that Subject, (for a created Mind has loſt its native Modeſty, if it aſpires to that) but to avoid and keep clear of Errors as much as poſſible, and be well certified about thoſe Truths which we do embrace.

Oppo-

Digitized by Google

Oppoſite hereto is Fanaticiſm, which covets more to ſeem wiſe than be ſo, accepts any thing that ſerves this End, and is led by Appearances. A large Part of Mankind, being incurious and ſtupid, belong to neither of theſe Claſſes; but all who have any Vivacity, come under one or the other.

The firſt Poſition true Philoſophy lays down is, *That all Light in Men muſt proceed from Life*; the ſecond, *That Life at all times reſides in Him alone who made the World.*

According to the former, 'tis abſurd to expect the very firſt Lines of real Knowledge, before we are alive. Now Theology affirms, that all Men are by Nature dead in Sin; and true Philoſophy owns the ſame. The Scripture conſtantly calls our Condition *Death*, dividing the Dead accordingly into two ſorts, thoſe dead Men who are yet cloath'd with Bodies, and the Habitations of theſe are call'd Houſes and Cities; and thoſe whoſe Bodies are taken from them, and are conſign'd to a Manſion term'd a Church-Yard: But both are ſaid to *abide in Death.* When any therefore aſks, How ſhall I arrive at Knowledge? the Anſwer is, All have not hearing Ears nor ſeeing Eyes, *Matt.* XIII, 13. *Rev.* III, 22. thou laboureſt in vain, for ſomething ſtands in thy Way; Death, which like a *confining and ſtifling Cover* now incloſes thee, muſt be taken off, and a new Breath of Life from above enter into thee. As ſoon as this is done, thou getteſt all the Faculties of a living Creature; and canſt form juſt and pertinent Thoughts, even ſuppoſing they don't yet go far. A Child conceives

Digitized by Google

ceives things childiſhly, as a Man does in a manly Degree; yet the former's Conceptions imply no real Error, and have with him a right Effect; until Grace, which leads us all the while by the Hand, diſcovers more fully the Shape of every Object about us.

But this Act of removing the Cover, can be done by no Man, not the moſt gifted Preacher, but only by that ſame Divine Power, which alſo kindly ſuſtains the ſick and dead Creature till the Hour of its Vivification, that it may not quite putrify in eternal Death. This is call'd, being under God's Patience, *Acts* XVII, 30. or being ſhut up within a certain Circle or Hedge, till the right time when it can be ſafely pull'd down, *Gal.* III, 23.

The Seaſon when Life from God comes into the Heart, is various; to *John* it happen'd in his Mother's Womb, to another in his ſixtieth Year. Now he who at that time, when the Holy Ghoſt is about to re-animate the Heart that lay ſenſeleſs and given over, uſes his ſmall Share of Underſtanding to reſiſt that good Spirit, and hinder the Cover from being taken away and freſh Air from coming in, (thinking himſelf alive already, and apprehending ſome Inconvenience if the old Slumber ſhould be diſturb'd) ſuch a one ſleeps on in Death, miſſes a whole Period of Grace which others partake of, and launches finally into another Diſpenſation, of which we have no Knowledge. For when we in the leaſt deſcribe future things, 'tis only by Analogy to what we ſee here; but otherwiſe, none muſt pretend

Digitized by Google

tend at preſent to determine how it will be in thoſe Scenes to come.

The ſame Reſiſtance is the Parent of Fanaticiſm. Which indeed is not always a Fruit of that in the moſt criminal Senſe, but with many is only Complaiſance to the Mode of the Times: One ſtudies Metaphyſicks, *&c.* adopts ſome preſumptuous Kind of human Philoſophy, which juſt then reigns. This, without entring into Detail, is thus deſcrib'd in general by a celebrated Writer: He ſays, "'tis as if a Couple of Mice in a „ Cellar or ſome Corner of a noble Palace, ſuch „ as *Fontainbleau* or the *Eſcurial*, examin'd whe„ ther the Houſe was well and judiciouſly built, „ and imparted their Sentiments to each other. „ Juſt ſo (ſays he) does that which is commonly „ call'd Philoſophy, one Syſtem as well as the „ other, appear in the Eyes of God, and of „ thoſe Men who more reverently conſider his „ Works." 'Tis well Men of the beſt Senſe ſay of it, what *Paul* did! Yet poor Mankind are condemn'd to it, whenever they are impatient of the Darkneſs of their Priſon, and will ſtrike Light for themſelves. But the Saviour at times lets them ſee Light from his Life-giving Perſon. Whoever has had ſuch a Ray, and refuſed it, and yet is a Thinker, becomes emphatically a Fanatic.

Hence it appears who might be call'd true Philoſophers, if our Saviour had not given them a ſtill better Name, *Children of God*. It was in all Ages ſuppoſed, that wiſe Men had ſome particular *Afflatus*, and ſtood nearer to the Deity than

Digitized by Google

than common. For indeed Knowledge ſprings from Life, from the taking away that maſsy Veil or Covering. When it was taken away from any of the Ancients, what did they ſee before them? The Infinity of the Godhead; which made them cloſe their Eyes again for Awe, and throw themſelves on the Abyſs of his Mercy, as brutiſh, inſufficient Creatures, *Prov.* xxx. 2. He in the mean while by Manifeſtations, Oracles, *&c.* procur'd as far as poſſible a ſociable Intercourſe with Men. Yet they died in their Wiſhes after another Kind of Sight. At laſt He came, and ſince he expir'd upon the Croſs, and ſhew'd himſelf with his five Wounds to his Diſciples, we have Commiſſion to paint Him in this Form; which, by the preaching of the Goſpel, glances along before the Hearts of thoſe who ſit in Darkneſs, to the producing in them either Horror or heavenly Joy. This however is fix'd, that what firſt meets the Eyes of an awaken'd Soul henceforth, is not a dazzling *Chaos* of Light any more, but the Figure of a Man like ourſelves, under which our Creator has accompliſh'd our Salvation. We for our parts like it, and go after the Odour of Jeſus's Sufferings, enjoying at leaſt the Savour of his ſlain Body, when expreſs Sight is not granted: and if this ſhould fail us for a Moment, we ſhould be in Fear the old Cover of Death was coming over us again.

Out

Digitized by Google

Out of a Courſe of fifty-five Congregation-Diſcourſes preach'd at Marienborn *and* Herrnhaag (*in* Germany) *in* 1747.

WHen ſome thouſands of Men in different Parts of the Earth, of different Languages, and who have never ſeen one another's Faces, have yet one Language in reſpect of their Heart, and can liſten to what is ſaid even by a Child if it but touch their favourite String; this convinces thinking People, that there is a *Religion of the Heart*, where Men's Spirits harmonize together thro' his Operation who can ſpeak without outward Sounds, *Rom.* VIII, 26.

Thoſe believing Ideas, which being juſtly drawn at firſt out of the Bible, have been repeated throughout Chriſtendom, particularly in old and venerable Hymns, but by almoſt common Conſent regarded only as the Sublime and Fervor of ſpiritual Poetry, *&c.* become now in our Mouths ſtrict Truth; no Figure more, but the Tenor of the common Life of each Peaſant; yea they properly belong to the firſt Principles, for what was imagin'd the laſt Ornament or Pinnacle, we find neceſſary to drive down deep at laying the Foundation.

Of ſuch a Religion or Confeſſion (never to be learnt but thro' Experience) we grant our Saviour to have been the Founder; he is the *Apoſtle and High-Prieſt of our Profeſſion*, Heb. III, 1. How does He open and begin his Lectures? *Repent*

Digitized by Google

pent and believe the Goſpel: " Diſmiſs your former „ Conceptions, for I ſhall inſpire you with a new „ Way of thinking; I bring you ſurprizing Ti- „ dings. Forget the Gloſſes you have collected „ while you did not yet know the Drift of Scrip- „ ture; which is purely, to ſend you to *Me*. „ If the wiſe and rich will not come, ye at leaſt „ who are poor and miſerable, and therefore in- „ clin'd to be child-like, take my Advice and „ be quite ſo, *Matt.* XVIII, 3. Deſiſt from that „ ſpeculating Method, which leaves you ever hol- „ low and empty, ſo that at laſt your Tongue „ cleaves to the Roof of your Mouth; and let „ your firſt Work be, to eat. Do but look after „ me, as a Child does after the Breaſt, and I „ will refreſh you, and you ſhall thrive: For „ my Academy is ſuch, that there is no Labour, „ but a ſweet Feeding on the Words. Happy „ was ſhe whom I ſuck'd, but happier they „ who eat and drink Me, *Luk.* XI. *Joh.* VI. for „ this Diet creates good Juices, and inſures Life „ eternal to Soul and Body. By and by the Holy „ Ghoſt will be your Teacher, but he will tell „ you nothing of his own, (He is loving, but „ yet, being a Spirit, too remote and high for „ you:) I being a Man, will dictate every thing „ to him humanly, and ſo you ſhall have it ready „ prepar'd for your Uſe, and need only ſit down „ daily to an inviſible Table of Grace."

[I muſt ſpeak a few Words on the Subject of this preſent Feſtival, [*January* 1.] The Goſpel for the Day concludes thus: *And when eight Days were accompliſhed for the circumciſing of*

Digitized by Google

the Child, his Name was called Jesus, &c. Luk. ii, 21.

Worldly Dissoluteness (which was a Consequence of Defection from God, *Rom.* 1.) has usually this Property, that it puts People upon indulging their Thoughts without Restraint, and abuses their Bodies to all Lengths of Sin practicable, but in the mean while so orders their Words, as to prevent a Blush; the loosest Wedding-Songs and Child-bed Talk being cloath'd in such a figurative Dress, that People may not shock one another, and yet their unclean Ideas have their Swing by the by. But what has been the Holy Ghost's Counter-Method? Those wretched Members, which thro' the Fall were become Members of a Harlot, these He has a hundred times, and a hundred again, set before Mankind as a Spectacle in the Bible; so that in one Chapter of the Old Testament we find Mention twenty times of the Nakedness, or Shame of the Sexes. What one there reads of, is what a Person himself bears about him. And let him take this Reflexion along, that tho' he should be at the highest Pitch of human Glory, yet if he be without Jesus, 'tis possible he may be a mere Stallion (or else miserable Strumpet) under the Name of a human Creature; such a Slave in this particular, that he must be asham'd when he looks at brute Beasts, and learn Order and Respect by their Moderation.

But why has the Holy Ghost so particularly display'd before Mankind this Shame and Nakedness, which they could not free themselves from, could only carry-about such a Body of Death with

Digitized by Google

with Indignation, and feel it with Sorrow? It was, that it might lead them to lay hold of thoſe precious Sayings, which pointed to the Coming of a Deliverer of poor human Nature, a Sanctifier of their Soul and Body, who *for their ſakes ſhould ſanctify himſelf, that they alſo might be ſanctified.*

As the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took Part of the ſame, that thro' the Death and νέκρωσις of his Tabernacle which He aſſum'd, (and wherein He was in all Points like unto his Brethren, exactly like another poor Child) he might deprive the Angel of Death of all his Power, the Corrupter of the human Race of all his Strength. The Devil, who had obtruded himſelf for a Diſpenſer of the Powers of Death, (namely to diſpenſe as well Death-procuring Luſts, as the Anguiſh of Death,) he would depoſe; that for the future it muſt be, *Cede majori*, give place to thy Maſter! and that Spirit muſt now, with Ignominy retreat, fly to a Corner, and not without Fear look about, whether ſtill any will come ſo near him, that he can ſnap at and ſeize them.

In Order to this, at a certain Time an Angel being ſent unto a young Virgin, ſays to her, "Thou fortunate Maid! I bring thee good Tidings, thou ſhalt bear a Child." — "How is that poſſible, replies ſhe, ſeeing I have no Converſation with the other Sex?" — "It is true, ſays the Angel, but the *Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall over-ſhadow thee; therefore alſo that Holy thing which ſhall be born of thee, ſhall be called the Son of God;*

Digitized by Google

it ſhall obtain ſuch a Name, whereby thou ſhalt perceive that 'tis God's Son. This innocent Perſon underſtood perhaps little hereof; but ſhe heard the Holy Spirit mention'd, and that gave her Courage: "Well then, ſaid ſhe, let God Almighty do what He pleaſes." She believes, and conceives.

Therewith was the human Nature of the Siſters, which had brought Sin into the World, ſanctified the firſt, (as Dishonour began there, Honour makes its Beginning there alſo;) and from that Hour forward was the Womb of Woman no more to be deem'd ſhameful, but the moſt awful among all the Members; it having become the happy Tabernacle, which the Holy Ghoſt both could and would overſhadow, and wherein his *Shechinah* did lodge, and quicken a divine Babe.

The Babe himſelf receiv'd the Shape of a Boy, to the End He might hereby turn the Male Shame alſo into Honour, make it again a Member of the greateſt Dignity, and worthy of the Creator.

All this was then effected; and the whole is indiſputable. Of *Mary* none will doubt, but that ſhe was a Woman: But how were we to be fully certified, that her Child was indeed a Male? Here eternal Wiſdom had beforehand laid a Train, and introduc'd *Circumciſion*; that ſo this Child of *Mary*, of the Holy Ghoſt by her, might ſo many Years after be brought before the Prieſt then officiating, and by that Rite be authentically declar'd to be a Boy; *a Male that had open'd the Womb.*

As to other People, if they *cannot* from theſe Reflexions meet with Satisfaction for their Heart and Mind, a Light for their Paſſage thro' this World,

Digitized by Google

World, and into the Nature of their State and their whole Sanctification, we pity, but cannot help them: We however will believe in that Lamb of God, who has put a happy End to the whole Career of natural Depravity. Thro' the Merit of his Wound of *Circumcision*, we truſt to ſanctify the Choirs or Conditions of Life, [*Pſ.* CXLVIII, 12.] to keep the Bodies of the Youths and Virgins ſhut up from diſſolute Nature, and reſerve to the Creator alone the Right of uſing them hereafter [if, and when it ſhall be his Will concerning any] for his Service. And then, in the State of Marriage, we alſo truſt, agreeably to his original Plan, 1. in the Authority of the only Virgin-like Man Jeſus Chriſt, to diſenchant and rid the Act of begetting Children from that voluptuous Luxury, which otherwiſe by a Kind of Magick has been interwoven with it; and 2. to free our lying-in Women from the uſual Dread of Child-bed, and make this Act, tho' attended with Pain, appear ſuch a venerable Piece of divine Worſhip, as they can rejoice at in Soul and Body.

[The Grace ſhewn us, of being a Part of that immortal Bride, whom her Bridegroom in the Pangs of Death created for himſelf, is alone ſufficient to keep us in a conſtant Attention and Aſtoniſhment all our Life long: But yet there is another Conſideration, that we are ſuch fallen Creatures. I am always more ſhock'd at any Indication of a light and preſumptuous Spirit in a Brother, than when I hear of great Enormities committed by People. And why ſo? Becauſe 'tis

Digitized by Google

properly by Occaſion of this Diſpoſition, that one can ſtill fall into Sin, 2 *Cor.* xi, 3. The right Sort of Hearts, who have their Being out of our Saviour's Corpſe and Side, have a certain Seriouſneſs in their Manner, which they cannot be brought off from.

Sin in our Nature is an unfathomable Depth. The pierced Side of Jeſus is a central Point, from whence all that is ſpiritual may be deduc'd; there we can find the Square - Root (if I may ſo ſay) of all ſpiritual, ſcriptural and heavenly Matters, and can bring out ſomething of a Syſtem: But ſuch a *Focus* is wanting to us in reſpect of the Fall, nor are we Maſters of the Caſe. Accordingly *Grace*, and that Glory which is counted ſuch in the Sight of God, (*Rom.* v; 1. viii, 30.) admits of being aſcertain'd, and may be fix'd to the very firſt Moment of a Soul's being converted and forgiven: But *Sanctification*, (I now mean that ſort, which we ourſelves cannot but be impatient for, the acquiring our proper Deportment and Breeding in every Reſpect, and ſuch a worthy Look and Shape, that the Grace we have receiv'd may be honour'd thereby, and all we ſpeak, do or think, may conſiſt with his Dignity who is the Diadem of our Head, and the Maſter of the Houſe) is a Field, which we can find no End of.

And hence tho' it be a divine Truth, that the Bridegroom, on his Part, will know as it were nothing more of the Fall, (when we mention ſomething concerning it, we are huſh'd with this Anſwer, "Let my Grace be ſufficient for thee!

Digitized by Google

thee! Is it not enough that I love thee?" He always comforts us; and lays by our Tears in his Repoſitory, filling whole Urns with them as Decorations of his Bed-chamber:) Yet on our Part all Hearts agree, that the Fall and its various Conſequences are Evils never enough to be lamented. *Curæ ingentes ſtupent*, they indeed ſtun, and would be too big for Tears, if the ſweet Bleſſings of the Croſs were not alſo taken in. Then both together make us weep; which is ſo much our feminine Character in the Sight of God, that we never grow mighty Men or Champions, (however deem'd ſo by others on account of our Actions) unleſs comparatively: No, there is but one Man or Hero, and we all are the weaker Veſſel. In ſhort, nothing could be invented more abaſing, or which ſo drinks up all our own Sturdineſs, Philoſophy, Compleatneſs, *&c.* as theſe two Thoughts combin'd, *I am a living Rib of the Body of my Lover*! and, *I am a Sinner!*]

To be a Fellow-Citizen, no more is requir'd than an upright Heart, which has felt the Power of Chriſt's Sufferings, and keeps up daily Recapitulations with Him about all his Grace and Faithfulneſs. Such move and ſwim on in the Blood of Jeſus, a Condition inexpreſſibly ſtately! yet do it in the Quality of little Worms, *Job.* xxv, 6. who have no Life but from Him. There is but one Occaſion where a Believer muſt for a Moment feel what ſort of an Exiſtence his own is ſeparately, namely when he is juſt going to partake of the Corpſe of Jeſus, and be embrac'd by that heavenly Soul; then he perceives that he himſelf

Digitized by Google

is Earth, a Spunge that muſt always be drawing in ſomething.

[We can't help it, that the Doctrine of the Trinity has been made ſo public, and diſputed about by ſuch whom it did not concern. As the Apoſtles had learnt to be cautious concerning all Secrets, *Matt.* XVII, 9. ſo it did not come into their Mind (Baptiſm being the firſt Initiation, and often perform'd in the Preſence of all indiſcriminately) to baptize diſtinctly in the Name of *the Father*, *the Son and the Holy Ghoſt*, as we do now: We have no ſuch Inſtance from them, notwithſtanding the Words, *Matt.* XXVIII. but they baptiz'd in the Name of *the Lord JESUS*, as Delegates of Him who was neareſt to them, and their proper Conſtituent, (for that is the Meaning of *in the Name*) ſee *Acts* VIII, 16. X, 48. XIX. 5. Perhaps as to the Holy Ghoſt particularly, He was mention'd to none, but thoſe whom he had firſt deſcended upon, and thus declar'd to be his Pupils and Children. But for ſuch who are become Children of God, it is pertinent to look into this Subject. For when we find ourſelves in a Houſhold, which is exalted above terreſtrial things and all created Brightneſs, 'tis natural for us to be inquiſitive, under what relative Conſideration we belong thereto? A Bride is juſtly deſirous to know her new Father and Mother; eſpecially when ſhe is ſenſible that the former did himſelf propoſe the Match, and that ſhe is conſtantly to dwell and keep Houſe with the latter, *Joh.* XIV, 16. Hence altho' the Apoſtles really underſtood, worſhip'd and recommended both Father,

Digitized by Google

ther, Son and Holy Ghoſt under the Perſon of the Lamb, making Him the ſhort Catechiſm or Summary of Theology, (and did right therein, for He is indeed that Center, on which Salvation depends, and which alone is the proper Theme for public Preaching) yet Children of God muſt ſacredly preſerve the Myſtery and Diſtinction of a Father, Son and Holy Spirit.

The firſt Remark that occurs from *Matt.* xxviii, 19. is, that our Saviour, who always ſpoke very ſimply, did not ſo watchfully put in a metaphyſical Caution in behalf of the Divine Unity, (as *John* ſaw Occaſion to do afterwards, *theſe Three are One*, 1 Joh. v, 7.) perhaps beforehand ſuiting himſelf to the ſhifting Stratagems of Satan. During the Old Teſtament there were many falſe Gods, and what diſtinguiſh'd God's People then, was, their maintaining the Unity; wherein they were ſo ſingularly happy, that if ſome Heathen Philoſopher got any true Light, it was lent him from the *Jews*; the Lord in the meanwhile protecting thoſe who acknowledg'd Him alone, in oppoſition to Idols, *Iſa.* xlv, *&c.* But ſince God has been manifeſted in the Fleſh, the Devil willingly lets the Idols drop, becauſe he can more effectually keep off and divert Men from their incarnate Creator by juſt an oppoſite Method, (which alſo flatters the Underſtanding more) a Miſapplication of the in itſelf true Notion of the Divine Unity. He conſents now that they ſhall rationally worſhip one God, being only glad they ſo exclude, and ſtill do not imagine He who was crucified for them is their proper Deity.

Digitized by Google

Our Saviour in the meanwhile by the Names *Elohim* and *Jehovah Elohim*, had pav'd the Way for what he would finally ſay. For as ſoon as the Maker of all things ſhould have taken upon him a Form, ſo that He could be ſeen and touch'd by his Co-temporaries, and therein finiſh'd an Undertaking at which all Angels ſtill remain aſtoniſh'd; he would then unboſom himſelf thus to his intimate Friends: "There is indeed but „ one Creator, and I am He; the whole Old „ Teſtament treats of me, and lowly as I am, „ I muſt accept the kneeling Adoration of all „ Creatures, and even yours, for I am He to „ whom it belongs: But yet *I am not alone*, „ I have a Father. Formerly for good Reaſons „ I inſiſted, that *I am God and there is none beſides* „ *me*, Iſa. XLV, 21. but now I am ſo pleaſed with „ the Cloathing of my human Nature, and to „ be the firſt-born among many Brethren, that „ I will at preſent be your Mouth and officia- „ ting Prieſt, and your Worſhip ſhall be addreſs'd „ to my Father. If you are afraid to approach „ that incomprehenſible Being, ſay only, that „ you intimately belong to me.

To come to the Holy Ghoſt. When our Saviour was about to leave this World, reflecting perhaps on *Iſa.* LXVI, 13. he promiſed his Diſciples a Comforter. "I am going away, but it „ is for your Good; a Commerce ſhall for the „ future be carried on between you and me; I „ will by and by fetch home firſt a *Stephen*, „ then a *James*, &c. for I go to prepare a Place for you." To confirm this, the firſt that departed,

Digitized by Google

parted, *Stephen, saw Jesus standing at the right Hand of God*, ready to welcome and introduce his Believers. This was well for the departing, but what should they do who remain'd behind? "I will, says He, leave you my Spirit; the „ same thro' whom I was conceiv'd in the Womb, „ who accompanied me all my Life-time, led „ me in the Wilderness, *&c.* He shall abide „ with you.

The Saviour still remains the common God of the Creation; and all those who have not been solemnly authoriz'd to worship the Father, can honour Him in no other Manner, but only by acknowledging his Son as the *Jehovah*, Phil. 11, 11. If they do this devoutly, and are secretly attach'd to so much as they have heard concerning a God who died for them, then the Father sends his Rain upon them, *Matt.* v, 45. shews them one Kindness after another, tho' they should never have address'd themselves to Him, but only to their God Almighty who is so by Nature.

How it is in Heaven, may be understood from the *Revelations*. The Lamb, who draws nigh to the Throne, *ch.* v, 7. is the Saviour's suffering Humanity; and He who *sits* on the Throne, (*verse* 1. and *ch.* iv, 2.) call'd by *Daniel* the *Ancient of Days*, is that Father of the Ages, who being himself God from Eternity, became the Inventor and Cause of this universal Circle and Train of things, which are not the Divine Essence itself. Hence it is plain, that the Ἀρνίον, the Lamb, does Homage to his own Divine Nature, as well as to the whole sacred Trinity; yea

Digitized by Google

yea farther, (his Perſon being the Glaſs, in which the Rays of the Godhead, intolerable to Creatures, are refracted ſo that we can bear them) He had been the only Object of Adoration in the room of all, and in that Quality ſat thus on the Throne. Now to be the Perſon who receives Worſhip, was ſomewhat painful to our Saviour's humble Heart when Man; and this cauſed his indiſtinct Speeches in his Life here, for he, wanting to conceal and forget Himſelf, placed ſtill his Father and the Holy Ghoſt foremoſt to View. And at preſent, tho' he muſt be ador'd, yet he has ſo far prevail'd, that whereas before He ſat alone, the Father and Holy Ghoſt are now for his ſake brought nearer to us out of their divine Inſcrutability, and partake our Acknowledgments with Him. He as Man or Lamb worſhips them duly, and his Bride joins in this Liturgy; but when ſhe perceives that He as it were would paſs over his own Perſon; ſhe every now and then puts in a Reſponſe, *Thou* (Thou thyſelf) *art worthy to receive Glory and Honour and Power*! alledging one time as the Reaſon, *for Thou* (as Ancient of Days, or Everlaſting Father) *haſt created all things, and for thy Pleaſure they are and were created*, Rev. iv, 11. and at another time, *Thou* (as Lamb) *haſt redeemed us by thy Blood out of every Kindred and Tongue*, &c. *ch.* v, 9.

[The Divine Perſons ſhew the greateſt Honour to one another, and are moſt cloſely united. The Church is a Picture of it in Miniature. Indeed the Creature Man in general was deſign'd for this End; and when the Retort burſt, and all the

Digitized by Google

the Labour ſeem'd to be loſt, ſo that God ſaid, *It repenteth me that I have made Man*, (Gen. VI.) he nevertheleſs afterwards with a divine Poſitiveneſs declar'd, this Image of the Holy Trinity muſt not be given up. He was himſelf incarnate, bore the Shame of the Croſs, hung upon it in Weakneſs, was *cut off* and ſeemingly vanquiſh'd, *Dan.* IX, 26. but had firſt laid a Foundation for that Church-State, which for four thouſand Years had been impracticable: Thoſe unobſerv'd Words, *Behold thy Son! behold thy Mother!* (Joh. XIX.) implied more, than if he had call'd down ten thouſand Angels to extirpate Satan and his Hoſt on the Spot. What an Honour is it for us, that every poor Mechanic with his Family, in his obſcure Retirement, may and ought to be a Copy of that Pattern above, and a Church-Hierarchy in ſmall? *Where two or three*, &c. *Matt.* XVIII, 20.

[*Thy Maker is thy Husband*, Iſa. LIV. This is not yet brought to paſs; the preſent Time is only the Preparation for it, *his Wife makes herſelf ready*, Rev. XIX.

'Tis ſaid of our Saviour in reſpect of his Godhead, that none knows who He is but the Father, *Matt.* XI, and the Holy Ghoſt, 1 *Cor.* II, 10. but 'tis ſaid alſo, that He has one Name, which none knows but Himſelf, *Rev.* XIX, 12. and that is his human Name *Chriſt*. For He is the only God Man; who is acquainted both with Eternity and the Tranſition from it to Time, ſkill'd in the Concerns of Man both the nobleſt and ſmalleſt, in the Condition of a Body living and

Digitized by Google

and dead, able to think things over with experimental Feeling from the Boſom of his Father down to the State of the moſt remote, ſtraying and adulterous Souls. Hence He alone can underſtandingly pronounce that Name, tho' others may ſteal and catch up ſomewhat of its Myſtery. Satan himſelf, while an Archangel, heard ſomewhat of the Creator's Marriage, and of the previous hard Labour and Sufferings the Bridegroom ſhould undergo to releaſe his Bride. And therefore he would imitate in *Mythology*, and beforehand blow upon, this eternal divine Truth. Uſing that farther Artifice in his idolatrous Fables, always to repreſent Deities as acting arbitrarily, haughtily, and with Self-pleaſing, and even in their vile *Amours* uſing Treachery and oppreſſive Violence: but if any proceeded virtuouſly, and obtain'd their Point by Faithfulneſs, Fatigue, or even ſacrificing their Lives, they were ſure to be mere Men, it was only the human Way of thinking. Nothing could be more crafty than this: For it pav'd the Way for excluding out of the Idea of God all that we call friendly, truſty or generous; and to this Day People can think, "He that takes Delight to „ damn us for ever, may very well be God our „ Creator; it agrees with his Juſtice and Holineſs! „ But that I ſhould ſuppoſe he who redeem'd „ me by Dying, is *GOD* and my very Maker, „ God forbid! For who can imagine, *&c. &c.*

The Enemy's Repreſentations have had more Effect than one would think. For whence comes the Averſion of philoſophical People for the main Point

Digitized by Google

Point of the Chriſtian Religion? 'Tis becauſe they think us Fanaticks; and can do no otherwiſe, till that irreſiſtible Dart has reach'd and cut their Hearts, which Satan ap'd by his *Cupids*. That whole wicked Mimickry whereby he ſtrove to blemiſh the Creation and Redemption, ſtill ſtands as a Gulf between the ſenſible People of this World and thoſe who follow the Croſs's Wiſdom; and as we know the Nature of things, we can't quarrel with ſuch philoſophical Minds, but believe them honeſt even in their Abhorrence for us; for they can't poſſibly ſee into the Wiſdom of God and their Maker's Marriage-Thoughts. The moſt accompliſh'd Perſon both in Underſtanding and Morals, is never the nearer. For as thoſe who dote upon their Fleſh, and ſeek a groſs Pleaſure from their corporeal Nature, fall into the Devil's old Kingdom, which he ſupported by Romances: ſo the Thinkers, who improve their Intellect, and abſtract from material things, loſe themſelves in another Territory of his, the ſhadowy Realm of Speculation, where they graſp, and get nothing but Air. But when we are *converted and become as little Children*, forget our whole former Exiſtence, and at the Moment of the Remiſſion of our Sins, let our paſt Ideas alſo be carried away with the Stream of Chriſt's Blood; then we are favour'd with new Sights, and know on what Foundation we are deem'd in the Court above; Children of the Houſe and Brides.

The Marriage of Souls is a religious Syſtem within itſelf, and our Religion in this World the introductory Part. The Prieſt of our Religion has

Digitized by Google

has been an Offering himſelf, is the Prieſt of our Offerings, and alſo Bridegroom. He is no more abſolutely inviſible, but yet at preſent gone within the Veil; and his Congregation, who are not only his Dioceſe or Flock, but his own Fleſh and Bone, wait without, till they ſhall all be deliver'd into his Arms as Sacrifices that henceforth are to live for ever. This is the View of Sanctification here below; where no Knife is now applied to the Victim, but the Sufferings of Jeſus enter the Heart, and leave there a ſweetly-pungent Token. To receive which, one is no more dragg'd like an Ox by the Horns, but the tendereſt Mothers can wiſh the Operation to their young Infants; that by virtue thereof they might be eſteem'd dead, Victims regularly kill'd, and then afterwards live by the Sufferings of Jeſus, and walk thro' this Valley of Tears like adorned Brides, who by and by ſhall ſtep into the Sanctuary. He dedicates us to himſelf, and we only feel a little Smart, and then find ourſelves living Members of his Body.

This is the Bride-State; But let us conſider, what Condition Souls muſt be in before it? and what Right they can claim to it?

The Condition before it, is Poverty; not only to have nothing, but no more be able to fancy we have Treaſures. For an Idolater, who can ſtill amuſe himſelf with his Idols and Traditions, and a Philoſopher who can ſtill ſpeculate, are not poor: But each of them becomes ſo, as ſoon as he begins to think like a Creature of God. A Bit of Stone may be call'd poor, when

Digitized by Google

when it has dropt out of its Quarry; a Tree, when its Bark is pill'd off, or 'tis otherwiſe ſtunted in its Growth; a Fiſh, when 'tis left on dry Land; and ſo is a Man poor, when after long Oblivion or Ignorance of the End of his Creation, there now commences in his Heart thro' Grace a ſpiritual Longing after being embrac'd, and coming into ſome kind Arms. If he be a wild Heathen, he may not know whether ſuch a thing be indeed poſſible, much leſs who it is that ſhall yield him everlaſting Contentment: but a *Turk* has heard ſome Rumor of the Saviour, and a *Jew* is referr'd to Him by the Bible; and as for Chriſtians, they can read of Him when they pleaſe, and hear every Sunday even in the Epiſtle and Goſpel enough to render them inexcuſable, tho' no Man told them any more. But when one of theſe laſt is too philoſophical, he is ſo far more unhappy than an awaken'd Heathen, that whereas the Heathen feels his Object, tho' he can't name him; he on the other hand can name Him, but being ſo long uſed to Abſtractions and Subtilizing, can no more with a genuine Feeling lay hold of the plain *Concrete* as it is, the one ſolid and ſubſtantial Thing which he ought to be attach'd to. Yet as ſoon as he ſighs at his Defect, he has already the Qualification of being poor. "I ſhould now be „ glad of Bread! I formerly felt no ſuch Hunger, „ but now I ſhall periſh if I be not reliev'd! But „ I am poor, and can neither buy, nor any way „ deſerve it."

The Right to all Grace is, *I am thy Creature.* "Lord! Thou haſt made the World and

Digitized by Google

„ all Beings, and I am one, by Conſtitution a „ Man. Thou feedeſt all according to their Na„ tures, Thou doſt not give Men Graſs to eat, „ *&c.* therefore give my immortal Spirit that „ which ſuits it. Hitherto I perceiv'd no Want, „ but at moſt took up with a bare Theory of „ Eating, till I was almoſt ſtarv'd: but now I „ underſtand my ſelf, have Pity on me!" He hears theſe Cries, and ſuch ſhall *be filled*, ſhall *ſee God*, Matt. v. ſhall be brought near their Huſband, and receive his Kiſs of Reconciliation.

I muſt here obſerve, that I believe our Poverty is everlaſting. 'Tis in the firſt place a falſe Myſticiſm, which pretends to conduct the Soul quite within and thro' the Godhead: No! when we are arriv'd as far as the Man Jeſus Chriſt, our Huſband and Creator, in the Form wherein He has now condeſcended to us, and kneel before Him; *our* Ambition and Gage as Creatures goes no farther, and what He beſtows on us afterwards, is of *his* deviſing. This ſuits the created Nature of the Soul, "I will always be about thy incarnate and ſuffering Perſon, and breath in that Atmoſphere." When we obtain this, the Diſtreſs of our Poverty ceaſes; but ſecondly, we for ever eat the Bread of Grace, and can't call it our own. As *David* ſaid, *I am a Sojourner*, ſo we ſay, I am always a Beggar *before Thee*! Suppoſing our Soul to become at laſt as clean from Sin itſelf, (tho' a Reflection on it abides in Eternity, *Rev.* v, 9.) as clear and happy, as the Lamb's own Soul; yet his always remains a Soul voluntarily *aſſum'd*, and ours one that lives thro' the

Merits

Digitized by Google

Merits of that. He, the great Creator and Upholder of all things, has been pleaſed to knit to Himſelf a human Soul, and thus give our poor Nature a Place in his Divine Perſon; tho' it certainly would, if He had not taken ſuch Notice of it, have been as little regarded by any of his celeſtial Attendants, as a dirty Bit of Paper on the Ground by a King's Train at his Coronation. But He has taken it up, preſs'd it to his Heart, cloath'd himſelf with, and united it to Himſelf in the very cloſeſt Manner; ſo far, that He has choſen this for the Form, wherein he would, has, and will to Eternity ſhew himſelf to his Creatures.

[Who can doubt but it would have been happier for us, if we could have abode with our Creator from Beginning to End only as his Child and Virgin? But we ſee now, there are two Sexes, and during the preſent Life the one is committed ordinarily to be kept and train'd up for Him under the Tuition of the other. A Huſband ought to be well acquainted with the Saviour's Heart, that he may know how to diſcharge this Truſt; for as the Wife is to have the Thoughts and Diſpoſition of the Church, or of a human Soul ſimply, ſo he is to think and deport himſelf in all reſpects like Chriſt the Huſband of Souls, *Eph.* v This is an arduous Incumbency on the Man, a he himſelf is inwardly but a female Spirit towards the divine Bridegroom: but when he has finiſh'd his Service with Grace, and for his Lord's ſake, he has the Comfort that he alſo in Eternity, where Male and Female ceaſe, ſhall be a plain and common human

Digitized by Google

Soul, whoſe Part is, only to be careſs'd and car'd for.

[In the old Teſtament Times Philoſophy did not claſh with Religion, yea it was ſerviceable, as it confuted Idolatry: But they ſeparated, and the Harmony was broke, ſince the Creator became the Carpenter of *Nazareth*, and ended his Life and Preaching with Ignominy.

[As Death is a thing that has often been deſpiſed by Men of Spirit, our Saviour, being the nobleſt Mind that ever dwelt in a Body, could not have been much affected ſimply by that; it was rather the happy End of his Troubles: But there were ſome Circumſtances previous to or attending his Death, which were very ſevere, and render'd it ſo meritorious. *Three* eſpecially He went thro', his Temptation, Agony in the Garden, and Dereliction (for he could perceive no otherwiſe) of his Father on the Croſs. At theſe Times He could neither arm himſelf like a great Genius, nor enjoy the Support his Children do; but was for ſome Space to be like the pooreſt Creatures, (yea feel more than all of them together) who in their Straits fall into downright Convulſions.

When he was to enter on that great Conteſt with the Devil, He had ſuch Strength, Grace and Preſence of Mind, that the Diſparity was too much; and therefore he was to be reduc'd as low as a Perſon who has been dying ſeveral Days, and when aſk'd whether he departs in the Faith? can juſt anſwer, Yes! or repeat ſome Piece of a Verſe. Juſt ſo does our Saviour ſeem to have

Digitized by Google

have quoted thoſe Texts of Scripture as the laſt Fragments of Thought He had left, when no more able to ſay in his own Words, "I can ſtill hold out ſomewhat longer, till I ſhall get Bread, *&c.*" But at the laſt Temptation he recover'd out of his long Swoon, and ſpoke Words of his own; and with ſuch Force, that Satan fled. Thus the moſt enſnaring Devices of the falſe Angel could not overthrow a poor ſpent Mind and Body.

Some Days before his Death, he was ſtruck with a frightful Senſe of it, and his Soul felt a real Shuddering, *Joh.* xii, 27. At laſt He was ſeiz'd with ſuch Diſtreſs on account of our Sins, and about diſcharging the Debt contracted by human Nature, (whoſe horrid Acts, even after his Propitiation, were preſent to his View, ſo that He ſaw at once the Neceſſity of an Atonement, and how it would be ſlighted and abuſed) that he in thorough Perplexity cried to his Father, *If it be poſſible*, &c. yet ſoon concluding to go on with his good Work for us Wretches. And this Conflict not only cauſed common Sweat and Tears, but by the general Shock it gave to the animal Frame, forc'd out Blood alſo thro' his Skin.

Laſtly, on the Croſs, together with the Inſults and injurious Talk of the Spectators, He was once more ſo over-burden'd in his Mind, that he loſt the Thread of all Comfort, and could not help crying out, "Father, I don't know what Condition this is, that I am come into," *&c.*

Digitized by Google

Now ſince He has forc'd his Way thro' ſuch unſpeakable Preſſures, aggravated even by an expreſs Decree; it has this Effect, that he is become the final Umpire between Satan and Men. Theſe latter were fallen from God, but yet ought not to belong to Satan: Therefore He, taking upon him not an angelical but human Form, makes a new Covenant with Men, and that a human one, where they ſhould no more have the pure unſearchable Godhead to treat with. Says he to the Soul, "I am now likewiſe a „ Man! am thy proper Chief, the principal „ human Soul. I am indeed thy Creator, who „ thus has turn'd thy Sorrows into Gladneſs, „ and level'd all that ſtood in thy Way. Wilt „ thou now have me for a Huſband? Since thy „ Maker was before too inviſible and ſpiritual „ for thee, wilt thou have him, humaniz'd as „ He is henceforth? Wilt thou get a Liking for „ me, and follow always the Odour of my ſa„ crific'd and dead Body thro' this World, till „ thou ſhalt once ſee me alive, and come to me?" When the Soul ſays, *Yes*! and Satan would thereupon urge his Right, the Saviour replies, „ thou haſt only ſeduc'd Mankind by falſe Co„ lours and Legerdemain into a Contract with „ thee, taking Advantage of the Unlikeneſs and „ Diſtance between their corporeal Nature and „ their inviſible Creator; but properly thou haſt „ nothing to do with Spirits dwelling in Bodies, „ ſince thou art a mere Spirit or Spectre thyſelf. „ Buſy thyſelf with thy like! I have died, and „ now marry to my Corpſe all mortal Men, and „ di-

Digitized by Google

„ divorce them thereby from the Marriage to „ Spectres." This is the Sentence He pronounces in the Case.

['Tis a false Charge against us, that we make void the Law. For, 1. we insist that those things ought to be perform'd with Pleasure, which are usually inculcated in a Legal Method; and 2. the Word *Law* is not rightly understood.

By *Rom.* VII. it appears in general, that one's Husband is one's Law. The Creator was before the Fall our Husband, and what he spoke was the Law. Afterwards came by Accident (παρεισῆλθεν, *ch.* v, 20.) an Interval when the Law was writ on Tables; Mankind being in no Condition to be led by the invisible Law, Him who is the self-existing Holiness, and the true Opposite of Sin and its Law. The *Jews* therefore receiv'd Statutes suited to those Times; but it prov'd of little Effect. At last he resolv'd to come Himself; and so their Eyes saw him who had rul'd them all the time, and was the true Law of all Witnesses and Patriarchs. Thenceforth *He* was the Law.

All that was morally good, remain'd even as before; only much more is added. But the great Difference is, that the Will of God is now done gladly and spontaneously. He that has cast his Eyes on Christ's Sacrifice and Blood, buries and bids adieu to every the least Thought inconsistent therewith: He that has Forgiveness of Sins, gets as it were his Book of Instructions for his whole Life-time, consisting of as many Leaves and Lines as are necessary to his utmost Ho-

Digitized by Google

lineſs. But to call theſe ſome heavy Injunctions, would be abſurd. Yet what is the whole Outcry againſt us of Antinomianiſm grounded upon, but only that we, when we read the Ten Commandments, that we are not to worſhip falſe Gods, commit Murder and Adultery, &c. but are to live holily, and do Good as we have Opportunity; can't poſſibly conſider this as any Hardſhip or Self-denial, to be uſher'd with *Thou muſt?*

[In *Dan.* IX, 24. the two great Fruits of our Saviour's Prieſthood are mention'd, *to finiſh the Tranſgreſſion, and to ſeal up Sins.*

1. By *Tranſgreſſion* is meant, the things done before we obtain'd Grace and became devoted to Chriſt. Theſe are now paſt, and have had their bad Effect, involving and hurting perhaps many of our Neighbours likewiſe; ſo that when we ſet ourſelves to review and enumerate our Offences, we are quite overwhelm'd; nor is there any Remedy, but a general Pardon.

Now this is properly the Benefit, which our Saviour by the Sacrifice of his Body has procur'd us. For the Wrath againſt Sin expreſſ'd by Him as *Jehovah* and Maker of the World, broke and blunted itſelf on his own human Body: He had rebuk'd formerly, ſo that *the Earth trembled at the Blaſt of the Breath of his Noſtrils,* (Pſ. XVIII.) but this Thunder ſubſided by ſtriking upon the Manger where the Babe lay, and was quite diſſipated over that cold Corpſe. Hence even before his Sufferings, he began to be ſo mild to Sinners: *Go, and ſin no more,* Joh. VIII. and again,

Come

Digitized by Google

Come to me, all ye that labour and are heavy laden, Matt. xi.

For indeed the People who can receive Benefit, are thoſe who are weary of Sin, and ſee it was but a Dream and Deluſion when they imagin'd they muſt have ſo much Wealth and worldly Honour, muſt ſtudy their Pleaſure, and enter into various Paſſions; they are appriz'd that there is a happier State than that they have been in, even before they know how to attain it. But tho' the paſt might be call'd Times of Ignorance, yet the Guilt and Penalty thereof muſt be remitted, the Conſcience cleanſed, the Heart ſo waſh'd in Chriſt's Blood, that the old Figures and filthy Repreſentations in the Mind alſo ceaſe; and this is done by that pardoning Grace which *finiſhes the Tranſgreſſion.*

2. *Sin* is for the future *ſealed up.* This is what can be ſaid in the Caſe, ſince *John* informs us that we ſtill *have* it about us, 1 *Joh.* i, 8. 'Tis like a Corner of the Building, where there is ſomething peſtilent and nauſeous, and therefore (ſince we can't abſolutely eraſe and pull it down, till the whole preſent Houſe is rebuilt) we get it wall'd off; which is ſo happily effected, that for many Years the Houſe may be view'd and uſed, without any one perceiving that there is ſuch a Corner in Being. This is Sealing up. ('Tis alſo like cauterizing a Tooth that ach'd, which Compariſon the Apoſtle uſes on a different Occaſion, 1 *Tim.* iv, 2. As Men who prove unfaithful to the Saviour, commit Him to Oblivion, and are harden'd againſt all Feeling or Sug-

Digitized by Google

geſtion in his behalf; ſo is our State towards Sin.) After this is once done, if the leaſt Chink happens again in the Partition, ſo that ſomewhat of a Stench begins to be perceiv'd, one preſently ſearches for the Cauſe, and ſtops it up, as if one's Life depended thereon; for Connivance in this Point, and letting things grow to a Head, is look'd upon as High-Treaſon againſt Chriſt, 1 *Tim.* v, 11, 12. But none of theſe Deeds can be effected by our natural Powers; Man can no more ſeal up Sin, than he could ſet a Dam to the Sea, and ſhut it out of its accuſtom'd Bed. None has Authority for this, till he receives it from the High-Prieſt; and then he is impower'd both to nail down Sin once for all, and alſo drive-in the Nails of the Croſs afreſh every time it attempts to ſtir, and never let it recover itſelf more.

[Thoſe ſinful Practices, whereby People in their natural State disfigure their whole Lives, ſuch as carnal Pleaſures, Covetouſneſs, *&c.* were aſſum'd Corruptions at the Fall of Man: But the Sin itſelf, into which he directly paſs'd as ſoon as he turn'd away from his Object, and converſed only with his own ſelf, was Pride. This predominates in Ways that one would ſcarce imagine. The true Reaſon why we, tho' otherwiſe we don't love to be ſingular, can't propound and enlarge upon that as the *firſt* Point in Theology, which uſually holds that Place, the Divine *Eſſence and Nature*; is, becauſe even this becomes Food for human Vanity. For why is it many times, that Men repreſent the Creator ſo great, but that they themſelves may remain tolerably great, tho' inferior

Digitized by Google

inferior to Him? why ſo perfect but becauſe it infers their own Perfection? why ſo incomprehenſible, but becauſe it magnifies their Underſtanding in having however penetrated ſo far? This lies at bottom with Speaker and Hearer.

What I have now mention'd, and is viſible in a few towering Minds, would appear plainer in the reſt, but for the Luſts which they have borrow'd from the Beaſts, and the Cares of this Life, which indeed employ the greateſt Part. But yet the Spirit of Man is ſo diſpoſed; Nor is there any Means or Way, (after and with the Atonement itſelf by Chriſt's Blood) to bring a Man into a Condition for being juſtified and heal'd from all Sin, but that he abſolutely ſhould ſtoop down from all his lofty Ideas of the pure Deity, and begin to worſhip One of his own Species, a Man like himſelf, the Son indeed of God, but alſo born of Woman. He muſt, with the Allegiance of a Creature, gladly ſubmit, and creep under the Wings of ſuch a one, even as a poor Chicken, *Matt.* xxiii, 37. and commit himſelf to his Protection.

This is the true *Healing* of human Corruption, to come under Jeſus's *Wings*, Mal. iv, 2. Till a Man reſolves to take this Step, 'tis all but Labour loſt: but when his Thoughts and Wiſhes are once ſincerely turn'd towards that Gate of Paradiſe in our Saviour's Fleſh, *Heb.* x, 20. he is ſwiftly advancing to an Inheritance incorruptible. As he longs for a total Renovation, he is ſure to obtain it out of the Heart of Jeſus, when embrac'd by Him as his own

Digitized by Google

own Creature, that has coſt him ſo much Smart to beget again. And the Expectation of this is uppermoſt in one's Mind, amidſt all other Thoughts and Avocations, from the Time it begins, till it is firmly accompliſh'd.

[The common *Jews* look'd upon ſome particular Men among them to be perfect, ſuch or ſuch a *Phariſee*, *Zaddik* or juſt Perſon; and only wiſh'd themſelves as far advanc'd. Now ſays our Saviour to his Diſciples, "This would not be the right Perfection or Temper for you; I would not wiſh you to be like thoſe wretched People: But when ye would be perfect, let it be after the Manner of *your Father which is in Heaven*," Matt. v, 48.

If any aſks, In what Book are the Father's Ethicks to be found? the Anſwer is, *He that ſeeth HIM, ſeeth the Father! Let* only *that Mind be in you, which was in Chriſt Jeſus.* That virtuous Lamb, that Lamb ſo generous, compaſſionate and loving, who can ſoon forget ſome things, and again ſo ſteadily retain others, that He is the very Regiſter and Archive of all the Promiſes from the Beginning till now, and from hence to Eternity; this faithful Lamb is our Model. I have no Objection to written Commandments: But his Perſon and Mind we muſt notwithſtanding have delineated in our Hearts, and get his Stamp, as if we had like Clay been preſſ'd upon Him, Face to Face, and Limb to Limb. And this New Teſtament Inſtruction the Holy Trinity do intruſt none with, but thoſe who can keep

Digitized by Google

keep it; for they will not mock the lame, by bidding him run.

Be ye perfect even as your Father which is in Heaven is perfect, is no frightful Precept. When our Saviour tells us, how his Father *maketh his Sun to rise on the evil and on the good, on the just and unjust*, this is our Principle also: To shew Love to all without Exception, be at every one's Service, sacrifice ourselves for the Good of Mankind, is the very Joy of our Hearts, when we have it in our Power. Men's chief Interest is that of their Soul; and indeed in the Treatment of Souls both the Father and Son have a Perfection, which, in the Fact itself, we could never think of imitating. For the former gave his Son; and the Son by taking upon him a poor and miserable Body, abased himself so infinitely, that if one of us should stoop to the Nature of some despicable Reptile, there still would be no Comparison. These were compleat Actions: but perhaps they were done in behalf of choice Persons, who would gratefully make a right Use thereof! No, it was for the World in general; the Saviour died for his Enemies: He *gave that which is holy unto the Dogs*, and *cast* his heavenly Father's only *Pearl before Swine.*

'Tis true He, because of our short Insight and Power, has in one Place bid us be cautious of doing this last thing; adding as a Reason, *they will trample it under their Feet, and turn again and rent you.* (And if we should say, "Dear Saviour, did they not rent Thee too, and crucify Thee, and trample on Thee like a Worm

Digitized by Google

Worm?" he could diſtinguiſh, "Yes! but my being trampled upon and bruiſed, was no other than preparing an everlaſting Salve to heal the whole World; it was *meritorious*.) However, notwithſtanding all, if we will open our Boſom, and communicate our moſt precious Things to every Man whatſoever, without reflecting that he may afterwards abuſe our Confidence, (for true Virtue does not *reflect*, it only *thinks* ſtraight forwards;) if we will help any Perſon who ſtands in Need of our Aſſiſtance, tho' it may already be gueſſ'd, he will another Day requite us ill; I ſay, if we will do theſe things, and can perſiſt uniformly to the End in ſuch a ſerene Courſe of Proceeding, then we may alledge our heavenly Father's Pattern for it. For He knew beforehand that the moſt part of Men would trample under Foot the Blood of his Son, and yet He both *gave Him*, and ſupports the human Race in Being to this Hour, yea ſupports that rebellious Angel the Devil.]

The original Senſe of a Paſſage may have been deeper or ſimpler than we ſuppoſe, and we have no Opportunity, like the Diſciples, to aſk our Saviour; therefore we ought not to be overhaſty to ſay, the Meaning is ſo much, and neither more nor leſs. Yet of the Lord's Prayer it is pretty plain, that our Saviour would, 1. teach a Manner of praying quite oppoſite to that of the Heathens; 2. ſuggeſt what ought to be the chief Subjects of Petition for his Diſciples at that time. Among the reſt this is one, "Dear Father! O „ that *thy Will were done on Earth as it is in Hea-*
„ *ven!*

Digitized by Google

„ *ven!* what a Pleaſure would it be to me!" To which our Heart naturally ſubjoins, " Teach me, „ O Jeſus, how I ſhall apprehend and fulfil what „ the Father would have done for the Advance- „ ment of thy Intereſt: Give me to that End the „ *Spirit of Underſtanding*, *of Counſel*, *and of ghoſtly* „ *Strength*, Iſa. xi, 2.

In the meanwhile, what Inference may be drawn from *God's Will* making one Head even of our Requeſts? A very ſurprizing one! that his Will and ours are *the ſame*, and we have one common Cauſe. Children of God under the New Teſtament think *à priori* from the ſame Principles with their Father. There is, for inſtance, no Need to forbid them to covet what is another Man's; for they already would rather give than receive, and (like the Emperor *Titus*) eſteem that Day loſt, when they can't relieve ſome one or do him a Kindneſs. Commands and Threatnings formerly could not effect this, but only made Men fret, and diſpute with their Maker. But now the Rule is, " Accompliſh that which thou inwardly moſt deſireſt! "

When a Man who has only natural or legal Ideas, hears this, he ſuſpects 'tis giving full Liberty to the Fleſh. But the Point is, theſe are People who don't think according to the Fleſh; and ſo the Senſe is, " Put in Execution thoſe „ holy and Jeſus-like Wiſhes of thy Heart: Thou „ art no more a Slave to the Prince of the Power „ of the Air, but haſt a Right, as an intelligent „ Man, to manage for thyſelf; and mayſt thou „ have practical Diſcernment about the beſt Way."

That

Digitized by Google

That is, not whether 'tis beſt to be chaſte or unchaſte, humble or proud, diligent or idle; for here there is no Doubt: but, when I have ſeveral good things to do, which I ſhould do firſt and preferably, ſecond, and laſt? whether to make the Beginning with the eaſieſt, or hardeſt Part of an Affair? *&c.*

[Little Children have a *ſingle Eye*, (Matt. VI, 22.) they will ſometimes look ſo intent one Way, that tho' you place ever ſo many Objects before them, you can't bring off their Eye from its fixt Poſition. 'Tis known what infinite ſyſtematical Difficulties Religion is embaraſs'd with, which ſome have laid hold of as a Handle againſt Religion itſelf and its Author. What adequate Method ſhall be taken to ſolve them? Suppoſe an able Writer illuſtrates every Subject hitherto diſputed, better than any before him; yet every fifty or ſixty Years new Knots are ſtarted, which require more and more Judgment to untie. There is no Reſource, but to look upon Religion as an Affair, which juſtly takes up, and fixes the Eye to *one* Point: which when it approves itſelf to our Heart, our Happineſs is no more ſuſpended on the Intricacies of Controverſy, but we can leave the remote Links of Things, which we don't underſtand, to Almighty God. Thoſe were the wiſeſt Divines both under the Old and New Teſtament, who inſiſted that there was one ſuch particularly eſſential Thing.

So much, 'tis true, Men of Senſe will generally allow. But here is the Misfortune: Mankind look for the Hinge or chief Point, one at this, another at that Corner of the Body of Divinity; from

Digitized by Google

from whence, by Divine Sufferance, arise so many different Platforms; the conscientious embracing of which does indeed in general prove a Man religious, but he may nevertheless sometimes, after a long Course of Piety, still be an Enemy to his true Lord and God, neither understand nor relish what is most valuable in the Scripture, and when brought in his Way, shun the Sight of it.

'Tis therefore a Concern which the whole World ought to lend their Attention to settle, and all Christian People have a Conference together upon, what is the inmost Result and Center of that Religion so universally receiv'd, and deriving its Name from *Christ*? what here is that Object, which the Eye ought to fasten, yea all the Desire of the Soul employ itself upon, for Time and Eternity? Now we simply declare 'tis no other, than to view that Transaction and Posture of our God, when He *bled to Death for our Sins sake upon the Cross.* When our Hearts are struck by this, 'tis the Beginning of an universal Kind of Religion, disengag'd from all Debates, and where even a Child soon becomes a Divine. The tenderest Connexion with our Redeemer, burying our Corruption and Misery in his Death, is the great Affair, and other things are regarded only for, and according to the Habitude they bear to this.

[*Thou art a Prince of God amongst us*, Gen. XXIII. *i. e.* "Such a one is a Man who can go to "the Fountain-head, and receive Answers from "God; he is not like the rest of the World, but "prospers in his Ways, and his Friendship is "worth preserving; he lives without Law, and

Digitized by Google

„ acts by the Counsel of his Angel, *ch.* xlviii, „ 16." But after the *Egyptian* Bondage, the People of *Israel* had lost this Track, and things were no more on the Patriarchal Footing. Therefore, whereas before even a Servant of *Abraham* could take upon him to speak with God, *O Lord God of my Master Abraham, let it come to pass that the Damsel to whom I shall say*, &c. *be she that Thou hast appointed for thy Servant Isaac!* (which is as great a Familiarity, as one can imagine in the happiest New Testament Days) now only a few were selected to converse with the Lord, and Mouth to Mouth only *Moses*. There was also no other Way, but to rule them by a Law in Form. Even this being continually neglected, zealous Revivers of it were raised up from time to time; but at last it was worse invalidated by Glosses and Additions.

At last our Saviour came, and restor'd that Situation of Man with God which was before the Fall, *viz.* the domestic one of Kindred. Now He need no more set before us Tables of Stone, nor even admonish us by a Vision; but we are People to be depended upon, having as it were receiv'd a Hook into our Hearts, which by a Thread is fasten'd to his own Heart above. The Magistrate still may and must use Laws; and there he may in great Measure copy *Moses's* excellent Pandects: But when we consider our Saviour's Ruling of the Heart, the Souls who are his Bride; here we can't think of Law. For how strange would it be between Husband and Wife, to have it set down how much each should do in their common Concerns, or how far they should yield to and gratify one

Digitized by Google

one another? This could not be call'd a happy Match.

In regard of good things which we are to perform, his Injunction is, "Be ſucceſsful, to thy Joy and mine," *Joſh.* 1, 5. In regard of evil, we cry to him, "Condemn me not to that Hard-„ ſhip again! It would be no more than I deſerve, „ if Thou ſhouldſt ſuffer me to ſtumble ſo or ſo, „ and let me even yet experience the wretched „ Make of my Mind in this or that Way, (yea in „ Ways that I have at preſent no Notion of:) but „ I firmly believe, Thou haſt hung on the Croſs „ on purpoſe to prevent this." Our Saviour betroths us to himſelf, and thereupon makes us new Creatures; the Evidence of which is, a quick Underſtanding in his Matters, and an Awkwardneſs, or being like Children, even to underſtand bad things, 1 *Cor.* XIV. 20.

[To underſtand the Caſe of a converted Sinner, we muſt conſider him in two Views, as a Perſon who has been a Robber, and obtains Pardon; and one that has been uſed to be robb'd, and obtains Freedom and Security from being robb'd any more. Every unconverted Man robs God, *Rom.* 11, 22. and muſt get Forgiveneſs no otherwiſe than like a Thief under the Gallows. When he has found this Favour, and is alſo chang'd into a new Creature, he is himſelf in Danger of being robb'd of his Treaſure: And here he becomes a Supplicant upon a freſh Account, and deſires to be kept ſafe. The free Grace firſt muſt not be diſſembled, nor the Affair of Converſion view'd in ſuch a Light as if we only had

Digitized by Google

grown more prudent, begun a new Courſe with ourſelves, *&c.* but the *Wedding-Garment* indiſpenſibly muſt be put on; for he that has not that Robe of Righteouſneſs waſh'd in Chriſt's Blood, is under the Power of the evil one, and can pretend to no Privilege. But when this is done, and we now belong to Chriſt's Flock, then our Freedom and Exemptions commence; we in the mean time forgetting our old natural Life, and the Manner of it, and living in Jeſus as all our Fellow-Members do. As the Finger is join'd to the Hand, the Hand to the Arm, the Arm to the Shoulder, *&c.* ſo do theſe Souls eſcap'd from Satan cleave to one another, and all to the Lamb. By reaſon of which Union with Him, they can claim to be kept ſafe, and remain ſeparate from Satan and the World, juſt as the Lamb himſelf was, *Joh.* XVII, 14, 15.]

Every thing is unſteady, while a Man is only under Drawings *to* the Saviour: But when we have actually been *with* him, and are now that *Dove in the Clefts of the Rock*, Cant. II, 14. *viz.* in the Holes of his Wounds, we are other Men; we think, ſpeak and act from thence; and what we teſtify, is from Experience.

[*Good-Friday.*] *Adam* fell aſleep, and the Creator in the meantime open'd his Side, and took out of it his future Spouſe; and when he awoke, he ſaw her before him, *Gen.* II. Juſt ſo our Saviour likewiſe falling aſleep, ſoon after came one and pierced his Side; it having been ſo decreed, becauſe the human Soul, as happy, was to be taken and dug out thence. *Forthwith came there out Blood and*

Digitized by Google

and Water, (Joh. xix, 34. *comp.* 1 Joh. v, 8.) and that living and actuating Spirit, which for ſome thouſands of Years had by a Judgment of God been kept back, not mov'd on the Earth, nor concern'd itſelf ſo cloſely with Men, (*Gen.* vi, 3.) began again to ſtir. New Gales blew, and a new Period began; and all for this End, that the Lamb, when He ſhould awake, might ſee his Conſort before him, Kindred Souls that were now his own Fleſh and Bone, and no more bare Pupils or Diſciples.

This was accordingly the firſt Sight that in fact ſaluted his Eyes, when his Soul, after a ſhort Viſit to Paradiſe and the Seats of the departed, return'd to his Body. That pardon'd Sinner *Mary Magdalen* came and preſented herſelf, as perſonating all the reſt, *Mark.* xvi, 6. His Mother and *John* were not made uſe of, as once before, (*John* xix, 26.) *Magdalen*, that vile Creature that had found Mercy, being a fitter Repreſentative of Chriſt's Bride, the Souls whom He vouchſaf'd to marry; and in that Quality ſhe receiv'd his friendly Compellation, *Mary!* parallel to *Adam*'s ſaying of *Eve*, *This is now Bone of my Bones, and Fleſh of my Fleſh*!

Let a Soul be in as bad a State as it will, as deprav'd as *Magdalen* ever was, yet as ſoon as it can truly come nigh his tormented Body, it becomes like and of a Piece with Him. That Likeneſs thenceforth richly predominates in us, altho' our own *Subſtratum* be Earth and Aſhes, a Kind of frail and Spunge-like Subſtance: The Aſcendency of the former compar'd to the latter, is even

Digitized by Google

like three to one." Our Body is ſtill ſubject to Changes of Heat, Cold, Sicklineſs, *&c.* this is *its* Proportion of Influence: But our Mind, (whoſe Concurrence is the thing that makes thoſe Weakneſſes grow to Luſts and Paſſions) is not only ſeparated from the old corrupt Taſte, but thro' the adorable Merit of Jeſus's Corpſe intitled to, and buſied in, a general Sanctification. Such is the real Benefit we reap from that State wherein our Saviour lay three Days breathleſs and cold; his Soul hallows, his Spirit ſeals, and his dead Body makes us as dead to Iniquity, as we were before to Righteouſneſs, *Rom.* VI. For out of his Wounds, thoſe Clefts of the Rock, a cool Wind blows upon all Sin. But that ſame Body of his muſt touch each of us in particular, and come to the Aid of every individual Soul that can be call'd *His*, applying itſelf to us as *Eliſha* did to the Child, 2 *Kings* IV.

[*Eaſter-Eve.*] The *Jews* always ſpoke with Horror of the *Shadow of Death*, the *Land where all things are forgotten*, &c. But our Saviour, who was to experience all things, himſelf enter'd into this Pit where the mouldering Carcaſſes lay, and by his Stay there, ſanctified the Ground, and turn'd thoſe melancholy ſubterraneous Vaults into beautiful Chapels or Temples to ſleep in, (1 *Sam.* III, 3.) Now we could almoſt ſay, that thoſe who ſhall be *changed* without this Circumſtance, (1 *Cor.* XV.) loſe ſomething; and certainly the affirming an Aſſumption of the Virgin *Mary* alive into Heaven, was a falſe Way of aggrandizing her, ſince 'tis a principal Honour and Pleaſure to keep Sabbath with her Son in the Grave. We all

Digitized by Google

all hope for this, and tho' ſome (like Servants who have Houſhold-work to do) muſt ſit up later than others, yet every one gets his Reſt at laſt, and mingles with that Earth which the Body of our Huſband has once bleſs'd.

[*Eaſter-Day.*] We know little of the Nature of our bright glorified Bodies; and if we did, it would behove us to ſpeak cautiouſly on ſuch Subjects, becauſe nothing, however beautiful it appears, muſt lie nearer our Hearts, than our Saviour's expiring upon the Croſs; that being properly what ſhould engage our Attention. Future things and Gradations, and the appointed Ceremony thereof, will come to paſs in due Time, and are his and his Father's Concern: Our Wiſh at preſent is, that our Mind may be like the Lamb's Mind, and our Body like his Corpſe. Nevertheleſs as He roſe again, on that ſole account 'tis impoſſible for us to remain in the Grave; for we are to be always *like* Him.

Before we have enter'd in at the ſtrait Gate, and have the Benediction of his ſaving Wounds for our Element, we can't ſolidly rejoice at our own Exiſtence; our Soul is not yet *delivered from Death, our Eyes from Tears, and our Feet from falling.* But there we are comforted and accompliſh'd in regard of our human Being; and that by this means, Jeſus becoming the Soul of our Soul, and we living no more, but He *living in us*, Gal. ii, 20. When therefore we lay down our mortal Tabernacle, He lives in our Soul and Spirit, even without the Cloathing of a Body. He ſuffers with us in the preſent ſuffering Life; in the ſeparate State, wait

Digitized by Google

with us for the Reſurrection, (which waiting of ours will not be very anxious, becauſe he refreſhes our Hearts;) and when our Spirit ſhall one Day re-enter its Body, He will then embrace us in our entire Nature.

We take pleaſure therefore in the Thoughts of a Reſurrection, as we do in all other Progreſſions ordain'd by Him; for inſtance, from Childhood and Youth to full Age, from one Branch of his Service to another. Thus without doubt we ſhall alſo be glad, when in our riſen Bodies we ſhall ſtand once before him without that Sickleneſs, Irkſomeneſs and Languor, which attends us at preſent. His Intentions concerning us we are ſatisfied with; but in the meanwhile muſt maintain, even under the Preſſures of this Tabernacle, a Heart as graciouſly-happy, childlike and Bride-like, as if we could already ſee Mortality under our Feet. For our Felicity is unchangeable and uninterrupted from the Moment when we paſſed from Death unto Life, and took that Step which none ever repents of.

[*Cleophas* and his Companion, not crediting our Saviour's Reſurrection, were not yet able theologically to clear him from having fail'd and fallen ſhort as a Prophet, (compare *Luk.* XXIV, 21. with *Deut.* XVIII, 22.) beſides that the Diſciples at that time were timorous about their Lives: Yet as ſoon as our Saviour began ſpeaking, their *Heart burned within them.* This is the Teſt of a Soul that is his Bride; which otherwiſe the Clearſightedneſs of an Eagle in divine Matters, is not. He reſided in their inmoſt Spirit, amidſt all that Struggle between

Digitized by Google

tween their ſhallow Underſtanding, the Appearances of things, their Fear of the Croſs, and their loving Heart; and this laſt ſtill prevail'd over the reſt, and declar'd in favour of the Perſon ſo dear to them.

There is a real Bleſſing attends Travelling; for many times *Jeſus himſelf draws near and goes with* us, in order by that Opportunity to talk with us at large. Therefore tho' it is ſo happy and eligible to be in the midſt of a Congregation, I like to ſee Brethren at times come into ſuch Circumſtances, where nothing but their own Hearts can ſupport them, and they and their Saviour are alone in a wide World.

He is always near; and tho' we ſhould come among People who act very contrary to the End of their Creation, it need not rob us of his Preſence. 'Tis hard ſometimes to ſay, whence the Diſorders of Men proceed; in ſome they are a Judgment or Chaſtiſement, in others a Misfortune or Conſequence of their embaraſſed Affairs. Our Heart however is benevolent towards them; altho' their wild Doings, which we have not been accuſtomed to, may make us ſtart and ſhrink, like an *Indian* when he firſt hears the Report of a Gun. The Saviour has died for them, and tho' they have no Feeling of his Grace, they are his Creatures, and not out of his Reach and Remembrance. Tho' ſome one ſhould ſtrike us, and perhaps daſh out a Couple of our Teeth, without our having given him any juſt Offence; we ought to think, "Could that Man be brought to the Knowledge of Jeſus, he would excel me in one Hour!" Nor is this a

Digitized by Google

groundleſs Wiſh, but we have had literal Inſtances in our Times of its happening ſo. People after having gone too far, are ſometimes touch'd with Remorſe, and thereupon come to themſelves, as the penitent Thief did; who had revil'd our Saviour as well as the other.

Let every one, in ſhort, for his own Perſon be a Brother or Sifter of the Saviour, and approve himſelf ſuch wherever he comes. Then the Saviour alone will be his ſufficient Comfort: For He is the Soul we are eternally knit to, the Soul which tranſcends all others, and is ſubject to no Change either of his own Sweetneſs and Serenity, or of his Affection to us. We may conclude, he is often with us bodily: Yet 'tis enough, if we have him in Spirit. And tho' we ſhould ſuppoſe he cannot be corporally in a hundred Places at once, (not juſt at the ſame time walking with the two Diſciples to *Emmaus*, and viſiting the others at *Jeruſalem*, but perhaps at a Quarter of an Hour's diſtance,) yet it remains true, that He is *always* with us, *Matt.* xxviii. for his Heart and Soul at the leaſt are ſo.

[Inſtead of truſting in an Arm of Fleſh, we like it beſt, neither temporally nor ſpiritually to have any other Support but our Saviour alone; and be caſt nakedly upon Him.

Many human Methods have in paſt Ages been uſed for the Furtherance of the Church: but we believe, that He himſelf is her true Phyſician, who can even reſtore her when ſeemingly dead, *Matt.* ix. 24. and that we are to *give place*, and only concur with his Will and Intentions.

[I don't

Digitized by Google

[I don't wonder, that there are People, who put an End to their own Lives. When a Philoſopher conſiders *himſelf* in his natural State, without knowing a Saviour; having that true Idea of the Divine Being, which Nature ſuggeſts, and of its Holineſs and Spirituality; having alſo ſomething of a Conſciouſneſs, that he himſelf ought to be an Image and Repreſentation of God in the World; and yet perceiving in himſelf that Corruption, which reſts on the whole human Race, ſo that he ſees every Day in his own Perſon the Completion of that Saying, *Video meliora proboque, deteriora ſequor*, or, as *Paul* expreſſes it, *That which I would not, that I do:* This has indeed different Effects according to the Complexion the Man may be of. An Inhabitant of the Eaſt will wring his Hands, tear his Hair, and exclaim, "What an unhappy „ Creature am I! I have ſuch a noble Mind, and „ ſo many good Wiſhes, and yet am not able to „ execute them!" it riſes no higher than to a querulous Sighing. But if it be a Man who is not ſo attach'd to his Body, but accuſtom'd rather to Spirit and Thought, then what too often comes in his Mind is, "The ſooner I get freed, the better; 'tis my only Way to burſt theſe Chains as ſoon as poſſible!" People are ſurpriz'd to hear of theſe raſh Acts, (and 'tis indeed our Duty to have a Horror and Deteſtation for them; 'tis alſo right, when the Laws of Countries enhance that Deteſtation:) but yet the thing is, without Grace, a natural Upſhot from the preceding Situation. As for us, we know a Reaſon, which renders our Tabernacle dear to us, and the Priſon of the Body a Temple,

Digitized by Google

Temple, and makes even the Pains of it in ſome Senſe precious: But if we did not, we ſhould be of all Creatures the moſt miſerable. For natural People can however be charm'd and *intoxicated* by Luſts and Appetites, grow brutiſh, and at laſt out of mere Sottiſhneſs love their Body: but we can't think in that Manner.

The Truth is, Man without a Saviour is a pitiable Creature. He has every Day new Admonitions to a good and pious Life, and to avoid what is bad; and yet does not know the Quarter from whence this is to be obtain'd, nor the bleſſed Perſon who is to faſhion us ſo. He only knows, that the Spirit is willing, and the Fleſh weak; but is not aware, that as ſoon as one Thing more is taken in, all will come right ſtill.

What is that one Point? 'Tis this, that *as the Children are Partakers of Fleſh and Blood, He alſo himſelf likewiſe took part of the ſame*, Heb. ii, 14. As ſoon as this Reflection is call'd in, amidſt our other good Ideas, and ſorrowful Thoughts on account of human Miſery and Corruption; then the Effect is, a Way of thinking ſuitable for redeemed Sinners; bluſhing, yet chearful, like a Criminal who has obtain'd Mercy; form'd alſo according to the ſlain Lamb's Heart, as genuinely as if with *John* we had lain upon his Breaſt. For a Man then knows the human Body of our eternal Huſband, who hath ſaid, *A Spirit has not Fleſh and Bones, as ye ſee me have.* And upon Him he hangs with his own Body and Soul: " Let me " (cries he) lean upon my Beloved, *Cant.* VIII, " 5.

Digitized by Google

„ 5. and you may take from me every thing elſe. „ I know the Man with five Wounds; and I ex- „ pect to arrive at a Place, where that wounded „ Perſon is the Temple, Light, and Deity, *Rev.* „ xxi, 7, 22, 23. The Supreme Good is become „ my Brother: There is a certain faithful Heart, „ with whom I am better acquainted, than with „ my own Wife, or my own Huſband, with my „ Parents or my Children, or even my own Life. „ I am betroth'd to a Bridegroom, whom one can „ love even before one ſees him; and my Heart „ longs after him." This makes the Days of our Life happy. No Man will any more ſhoot himſelf; but wait out, with Contentedneſs and Patience, all Circumſtances and Viciſſitudes of the preſent State, however troubleſome, in the Strength of this Thought: "I know one, on whom I can depend: who thro' his own holy Body, which came from the Womb of *Mary*, and thro' his ſacred Blood, helps me out of all my Diſtreſs!"

Luſt, Pride, andCoveteouſneſs, we can repel by alledging, "Upon your account our Lord hung on the Croſs!" We can't henceforth believe any, who ſhould tell us, that our Members are obliged to ſerve Sin: For our Anſwer is, "Were you to „ ſay a good deal more about the Weakneſs, In- „ ability, and Infection of Nature, it is all true; „ but only conſider alſo, that *HE*, who ſits on „ the Throne of Eternity, as Creator of the Ages, „ of Man, and of all Beings, carries the *ſame* Ta- „ bernacle about him!"

He has ſpent upwards of thirty Years in the Fleſh, his Body being a Houſe wherein GOD dwelt.

Digitized by Google

dwelt. His Soul did indeed hang, by a certain Magnetism, on the Godhead, in the most intimate, close and steady Manner, without the least Distance, as the hypostatic Union requir'd: But still he had a Soul entirely human. It could so veil its Connexion with the Godhead, and for Hours and Seasons place itself at such a Remove, that the current Actions were not at all done by the Help of a Divine Intellect, or of any peculiar Method, but every thing went on in its regular human Course. He thought like another Man; acted, suffer'd and felt like another Man; He was *in all Points tempted like as we are.* It was no Mimickry or Shadow; no mere Deity under counterfeited Flesh: No, He was a real Man.

When I see an Infant lying, who is under the Care and Grace of the Holy Ghost, I can represent the Child Jesus to myself so naturally, that I need neither add nor take away any thing in the Idea. When I see a Boy, Stripling, or single Man, and perceive they have an innocent and upright Mind; I have no Need to look with my Thoughts far beyond them, but can genuinely represent to myself the Image of the Saviour when at that Age. Thus one may think without any Sin, yea ought to do so. For *we all,* says *Paul, with open Face* yield or project from us a Reflexion of *the Glory of the Lord,* κατοπτριζόμενοι, 2 *Cor.* III, 18. When any of us sees the other, he sees the Saviour, and ought to believe, So was the Lamb upon Earth! Therefore is it so painful, that, when at any time we poor Creatures are out of our right Frame inwardly, for that Quarter of an

Digitized by Google

an Hour we don't ſhew the Likeneſs of his dear Corpſe: This will make us bluſh half a Year after, and ſuſpect, that either we have not that Form at all as yet, or are not ſufficiently melted into it. But ordinarily, (thro' his continued Operation and communicating himſelf to us) the Poſition is however true: And this makes one Fellow-Member be abaſh'd before the other, and the Converſation be mutually as with Kings and Prieſts. Yet all, not for our own ſake, but becauſe the Creator himſelf is *one of us*. We ſhall one Day ſee Him ſo, and perſonally with this our Mouth kiſs the Prints in his Hands and Feet and Side.

[*Exod.* xxxiv, 6, 7. As great as our Lord is, yet the Virtues of his Mind are always beyond all his other Glory.

1.) He is *Merciful*. He repented once, that he had made Man; (ſome pretend that a wiſe Perſon muſt never attempt any thing, that he ſhall repent of; and by conſtant ſelfiſh Precaution this may be poſſible; but a Man of a plain and faithful Heart is often in his Life reduc'd to confeſs, "I would have accompliſh'd this or that, but I have been diſappointed!" Indeed we can ſtill hope, and that juſtly, that our good Offices will not be finally without Fruit: but our Saviour's Eye commanding Futurity, he knows too well the Difficulties of things:) What might be expected, but that He would abſolutely extirpate the human Race? Yet he did not: nor was it becauſe the eight that were ſav'd, *Ham* particularly, were of ſuch Merit; but becauſe He was merciful, and would

Digitized by Google

would not preclude future Generations from their Share of Exiſtence.

2.) *Gracious* or generous. 'Tis the Diſpoſition of a ſovereign Lord towards his Subjects. As Mercy implied Conſiderateneſs, ſo this is Clemency without Examination, (but it muſt be no complicated Caſe, where the Claim of another muſt alſo be conſider'd;) an Inſtance whereof we have concerning *Ahab*, 1 Kings xxi, 29. So the Sun ſhines upon a Neſt of Serpents, as well as other Places.

3.) *Long-ſuffering*. As ſoon as Man was fallen, our Saviour purpoſed to redeem him, yet waited the long Space of four thouſand Years. 'Tis true it may be replied, a thouſand Years with God are *as one Day*: But that however can't be ſaid of what he went thro' in the Days of his Fleſh. From his Childhood up He had in Proſpect before him an ignominious Death on the Croſs, and a ſore Conflict on our account, that would preſs out Blood thro' the Pores of his Body. Perhaps many a time, when he was at Work in company with others, and had the Ax in his Hand, he thought within himſelf, "Good People, did „ you but know what a Deſtiny I have to expect! „ I muſt once be betray'd, crucified, and driven „ to ſuch Horror of Mind, that I ſhall ſeem for„ ſaken of God. And tho' I ſhould ſtrive to for„ get theſe things, I cannot: for *in the Volume* „ *of the Book it is written of me* already, and is „ quite certain." His Godhead being now cover'd with Clay, (and its Influence at ſuch Hours ſo faint and limited, that he had no more ſenſible

Digitized by Google

ſible Support than we) he felt all this as another Man would. Yet under theſe Trials He ſought no Retreat, except now and then, but walk'd in public; and during his Miniſtry, was commonly ſurrounded with Crowds: Notwithſtanding which Fatigue and his inward Preſages, he was to the laſt ſo humane, friendly and affable, that every one went back from him refreſh'd. None could complain He was too deep in Thought to attend, or received them coldly; but he gave Audience to all that came, Tax-gatherers, little Children, *&c.* To compleat all, on the Croſs, when derided on every Side, He cried, *Father! forgive them, &c.* and to ſhew that this was no mere Sound or affected Apophthegm, the blaſpheming Thief was in fact forgiven preſently after.

4.) *Abundant in Truth* or Faithfulneſs. This has Reference to Children of God. Towards Creatures as ſuch He cannot, properly ſpeaking, be faithful, being under no Obligation; the Potter is in no Way bound to the Clay: The brighteſt Cherub muſt acknowledge this, and he that would not, made his Bed in Hell. Faithfulneſs ſuppoſes a Covenant. *I have betrothed thee unto myſelf in Righteouſneſs.* Thenceforth He is faithful; πίστις commences on his Part, as well as on ours; and with us indeed it comes from our high Opinion of Him, but with him from his native Diſpoſition. Not to mention, how ſteadily he remember'd his Engagement with *Abraham*; what Tokens have we of his Truth during his Life on Earth, and ſince? *Having loved his own, he loved them unto the End.* His Faithfulneſs towards *Mary Magdalen* is well

Digitized by Google

known; and *Peter*, who had denied him, and deſerv'd rather to have been ſtoned, he took ſpecial Notice of at his Reſurrection, that he might not be ſwallow'd up with over-much Sorrow, (*Mark.* xvi, 7.) and directly intruſted him with an important Office. All his other Miſbehaviour was but gently reprov'd: but when he diſcover'd Envy againſt *John*, our Saviour was ſharp with him, *What is that to thee?* And why this? becauſe He had bound himſelf alſo in a particular Covenant with *John*; in which we find Him always perſevering. He viſited him many Years after in his Solitude on the Island *Patmos*, and diſcloſed to him every thing that could be conſolatory. So much of the *Jewiſh* Ideas ſtuck as yet to the Chriſtian Converts, that the Judgments which *muſt* indeed light upon the World, were a Subject they lik'd to have enlarg'd on, and what was writ even for their private Refreſhment, muſt have this Antitheſis mix'd with it. Our Saviour ſuited himſelf to their Circumſtances of Mind, and was more copious on ſome Heads, than he would perhaps have been in another Age of the Church: But the general Truths inculcated are, that our dear Lord and Lamb is now very glorious, and has all Power in his Hands; and yet for our ſakes abides in himſelf unchangeably the ſame that he was, till He ſhall come again. Theſe lateſt Diſcoveries (the Purport of the Book of *Revelations*) he depoſited for our perpetual Benefit with his Boſom-Diſciple, when He favour'd him with one Inſtance more of his familiar Converſation. As for *Paul*, 'tis ſaid expreſly, *Acts* xxiii, 11. that *the Lord ſtood by him*; beſides that he

Digitized by Google

he was graciouſly viſited at Midnight in Priſon, and at another time comforted in a Ship-wreck, ſo as to be able to remove the Conſternation of thoſe about him. The ſame Faithfulneſs has been continued theſe ſeventeen hundred Years without Interruption, even towards Objects not particularly deſerving, if they be but willing to accept his gracious Offers: Then they may ſay to all Mankind, „ Do you but let me alone! with my Lord himſelf I ſhall not be at a Loſs to ſettle my Affairs." Since the Apoſtle *Paul* ſays, *we are* now *abſent*, (2 *Cor.* v, 6.) our Saviour has Room to ſhew his Faithfulneſs to us the more ſtrongly, and that with Him, *Out of Sight, out of Mind*, does not take place.

'Tis true, there is one Article more, before Him *no Man is guiltleſs*. This puts many upon crying out, *Whither ſhall I go from his Spirit, &c.* But to us, tho' we can't call ourſelves guiltleſs, but muſt weep at our Defects, 'tis not disagreeable to be known throughly by Him. Indeed if we wilfully harbour'd any thing contrary to his Grace, it would be tearing open his Wounds afreſh.

[*Luk.* 11, 29. is ſpoken to the Holy Ghoſt, (comp. *Verſe* 26.) " My bleſſed Ruler! ſays *Si-* „ *meon, now letteſt Thou thy Servant depart in Peace;* „ *for my Eyes have ſeen* the Saviour *which Thou haſt* „ *prepared*, who is at preſent an Infant, thy little „ Jeſus, " (σωτηρίον may perhaps be read as Diminutive from σωτὴρ, the Babe in his Arms however is neceſſarily the Thing meant.) Indeed the Holy Ghoſt is the Nurſe of Mankind, and they always had ſome dark Notion of it; for this Divine Perſon, in his Energy at leaſt, was not ſo

Digitized by Google

properly unknown under the Old Teſtament, like the Father; as inacceſſible by reaſon of Man's Offence. They knew of one who *moved* (or brooded) *upon the Face of the Waters*, Gen. 1, as the ſpiritual *Chavah*, the Mother of all living. Among the Heathens Satan deſcrib'd a *Minerva*, who educated and form'd young Heroes; and thus when Wiſdom muſt appear too divine a thing for Man to aſcribe to himſelf, the Acknowledgment was however turn'd from the true Mother and Nurſe. At laſt all Darkneſs was diſpell'd, when the Holy Ghoſt manifeſted himſelf ſo ſingularly in the World, by quickening the Man Jeſus Chriſt in the Womb of *Mary*.

He thenceforth reſted on him, as He himſelf ſays, *The Spirit of the Lord is upon me*, &c. even till the Heavens receiv'd this dear and wonderful Man. *Simeon* underſtood Him to be the Holy Ghoſt's Darling, and was in great Expectation what Light would burſt out from him.

If we date the Holy Ghoſt's Office as Mother from hence, it will be particularly clear. For how could we have either Father or Mother, till we firſt had the Lamb? But now we can ſay to the Holy Spirit, " Becauſe Thou haſt once form'd „ and overſhadowed Jeſus in the Womb, there- „ fore Thou certainly art our Mother; for in the „ firſt place we belong and are related to Him, „ and ſecondly He has alſo committed us to thy „ Care. Thou art to form theſe *animulæ*, little „ Souls, who are eſpouſed to Him the *Animus*, „ the original and Bridegroom-Soul, into a good „ ſort of Spirits, in their ſmall Degree reſembling Thyſelf. "

Digitized by Google

Thyſelf." Accordingly He not only concern'd himſelf with Jeſus in the Womb, but alſo with *John*, Luk. 11, 41. and ſtill does the like; in which Caſe, Baptiſm is a Confirmation of the Grace already in ſome reſpect begun, and alſo a general Waſhing-away of the Filth which notwithſtanding cleaves to us from the Fall. Afterwards he cleanſes us from caſual Spots in the ſame Blood of the Lamb, and goes on adorning us as his own Daughter, according to his Mind for whom we are intended.

[Childlike and ſimple Expreſſions are what the wiſe Men of this World, or the pious, who have any Regard for their Reputation, can't poſſibly take in their Mouths without Reluctance, unleſs their Heart is really turn'd towards the Saviour. Any Sublimity of Diction or Thought might be imitated: but when Things are couch'd under a childlike, or I will ſay *childiſh* Form, they are ſecure from being repeated by any, whoſe Feeling and Experience does not preſs them thereto; and ſo are a Barrier againſt Hypocriſy. Now as the Scripture is ſo compleat in other reſpects, (without any ſtudied Syſtem, it furniſhes us with ſufficient Inſtruction in all Matters of Faith, Salvation, and godly Life,) ſo it has alſo, for good Reaſons, ſome Phraſes of the childlike and familiar Kind. Such is, (not to mention other Inſtances) *John's* Ἀρνίον, *little Lamb*, or Lambkin, throughout the *Revelations*: Thus even over a Lamb that was *ſlain*, torn and maſſacred, it was not thought improper thankfully to indulge the Mind, and uſe a tender and fond Appellation.

Digitized by Google

Our Saviour has once declar'd, what ſort of People He could agree beſt with, νηπίοις, *Babes* or little Simpletons, *Matt.* xi, 25. Whoever is tir'd of his own fruitleſs Wiſdom and Ways, is welcome to Him, and finds Reſt. " Ay! but (will „ ſome one ſay to a Soul enjoying that Reſt) how „ couldſt thou venture to that exalted Perſon? Art „ thou not aware, that He is Holineſs and Maje„ ſty itſelf? Thou haſt ſcarce Qualifications and „ Acuteneſs enough to content thoſe, who are thy „ Relatives according to the Fleſh; and wilt thou „ pretend to converſe with the Prince himſelf? „ He is even *God over all, bleſſed for ever.*" — „ It is true, (replies the Soul) but yet this Per„ ſon ſo majeſtic and formidable, has lain in a „ Manger on Straw, and is the humbleſt Heart in „ the whole World." Now indeed what leſs can we do, than throw all our own Lordlineſs, Grandeur, Fame and Self-regard, on the firſt Dunghill that comes in our Way! For the Maker of all things *took upon him the Form of a Servant.*

Should a Man, out of general Benevolence, deſire to paſs into a Mule, in order to acquit that Animal from carrying Burdens, every one would think him mad: Yet we, being ſo full of Sin and Satan, were more loathſome than any brute Creature. How then can we blame People, if, purſuant to their ordinary Track of thinking, they don't believe there ever was ſuch a Man as Jeſus Chriſt, but that 'tis all an Impoſture or Dream? This is but natural: And the Apoſtles were too wiſe ever to pretend, that their Goſpel had rational Probability on its Side. " Ye muſt, ſays our Saviour,

Digitized by Google

viour, *become as little Children*; for otherwiſe you can't comprehend the very firſt Poſition, that I ſhould be incarnate. Being yourſelves unthankfull, unloving, and corrupt, you can't poſſibly conceive that I, the ſelf-ſufficient Excellency, ſhould put on your miſerable Nature for the ſake of ſuch Wretches, who *have no Underſtanding, periſh like the Beaſts, and their Thoughts* with them, *Pſalm* XLIX, and CXLVI. Yet it is true: nor did I become a Man of ſome peculiar ſort, of a cryſtalline Subſtance, *&c.* but plain Fleſh and Bone, prepar'd nine Months in the Womb of a poor Maiden. Now come to me, and kiſs me! *Pſ.* ii, 12. or if you can't do that, wait where you are, and I will come to you, and fall on your Neck." *Luk.* XV.

None can give Credit to this, but a childlike Heart, and one that is driven to Deſpair on all other Sides. But when 'tis believ'd, the Joy is ſo great, that; conſidering human Infirmity, ſome little Exceſs in the Way of infantile Fondneſs is at firſt unavoidable. However (beſides that a riper Judgment will by degrees be added) the Object is right, and the Bottom found: And it is a much better Extreme, than Satan's and the World's. Rather than pleaſe all, by mincing our holy Faith, tho' it be deem'd fine Senſe to do ſo; let us be in the Number of thoſe, who are excluded human Commerce, and not allow'd to buy or ſell any more, *Rev.* XIII, 17.

[When Perſons are forward to diſtinguiſh themſelves, we don't ſoon encourage it; not that we would have People be indolent and uſeleſs, much leſs would we check any Talent of Grace,

Digitized by Google

when once evidenc'd to be such: but lest a Conceit of being beyond all others might lie at bottom, which is contrary to our Saviour's Spirit. He went home with his Parents, (who did not understand his Vocation, thought him wrong, and reprehended him) and was *subject to them* till his thirtieth Year, *Luk.* ii. For a Man endued with *his* Mind, to contradict a Society in the World which he is Member of, be dissatisfied with this or that Regulation, *&c.* is at least different from his usual Character, and he must be particularly constrain'd thereto, if it ever happens. 'Tis the Make and Inclination of a Child of God, to obey; and hence it proceeds, that in our Congregation also, there is still, without Compulsion, real Obedience and Subordination.

On all Sides there must, in the Kingdom of our Saviour, be nothing inviting to ambitious Spirits. He himself was so despised, that thousands would not once stoop to look at him, and it was a Sign of a vulgar Taste to give him any Hearing, *Isa.* LIII. *Joh.* VII. And whoever finds his Heart attracted to any of his Servants, must also have look'd beyond the Surface, gone deep, and spied somewhat how Jesus dwells in their Hearts.

['Tis a fixt Principle, and contributes greatly to the Peace of Minds, that as a Servant of Christ is not to be listen'd to in an Error, so when any other, even the most wretched Man, *Phil.* i. 15. collects and utters the saving Truth as justly as he can, and 'tis but in fact pure Seed, he is very welcome: Those who receive his Testimony, run no Risk for the Defects of the Person, but obtain

Bene-

Digitized by Google

Benefit. Nevertheleſs 'tis much more bleſſed, when the Preacher is able to claim what Jeſus ſays to his Diſciples, *Matt.* x, 40. and can affirm, "I am one of his Intimates: Whoſoever ſees me; whether Stranger or Acquaintance, yea let it be good or evil Spirit, he ſees one who is in ſuch Connexion with the Saviour, that his Tranſactions with me muſt ultimately include Him at the ſame time."

Our Saviour in *Mark.* xvi. has bequeath'd three Privileges to the Goſpel-Miniſtry.

1.) All Souls can now obtain Salvation, *Preach the Goſpel to every Creature:* "Tell all Men you meet with, every Creature of God that is able to enter into Diſcourſe with you, that they can be ſav'd; and make their Hearts glad." No Nation or Part of Mankind is any more under a Curſe, or ſome fatal Diſadvantage: For the whole Partition-Wall of Ordinances is taken away. The Thought which occurs to a Soul henceforth at Converſion, is not what Taſk ſhe ſhould *do*, but only what State ſhe is in, and how ſhe would fain become; that ſhe is on the one hand poor and loſt, but is to be render'd eternally happy, ſince by the Blood of her faithful Bridegroom the Right to be a Member of his Body is purchaſed for her. Then, after obtaining this Mercy, a right Taſte, and loving and hating what ought to be lov'd or hated, follows of courſe; a Lamb thinks like a Lamb, and a Bride of Chriſt like what ſhe is.

2.) Salvation henceforth is not abſolutely tied to any Form whatſoever. Nothing of that external Kind can be more indiſpenſible, than the venerable

Digitized by Google

Sacrament of Baptiſm; which certainly our Hearts are always ardently deſirous to have adminiſter'd: Yet if thro' ſome Accident a Soul ſhould be depriv'd even of this, our Saviour intimates, it may ſtill be ſav'd; ſince the Man that is loſt, is deſcrib'd to be (not, he that is not baptized, but) *he that believeth not.*

3.) Members of his Body, even the meaneſt of them, have all Gifts which they ſtand in Need of, *ver.* 17. When they have any thing to do for their Lord, they have his Word to back them, *Nothing ſhall be impoſſible for you.* A Perſon at ſuch times does not think minutely on all the Impediments, but proceeds in a ſimple Reliance on his Maſter: and afterwards finds he has been miraculouſly help'd. Providence uſes ſome Method juſt for that Occaſion; the Angels perhaps aid us inviſibly: but when 'tis over, no pompous Shew is to be made of it.

[When it was ſaid in the Old Teſtament, *Rent your Heart, and turn unto the Lord*, it was a fine Anſwer which ſome made, *Turn Thou us, and ſo ſhall we be turned.* Such Men thought evangelically, and apprehended God's Meaning: They knew, that if they tore all the Hair from their Head, they could not alter their Heart; therefore they humbled themſelves, and refer'd the Caſe to Him that made them, and ſearches the Heart and Reins. He thereupon undertakes to free them from the Tyrant Sin, that it ſhall no more lay their Heart under Contribution, but weak as they are, their Soul ſhall delight itſelf in Him, *Ezek.* xi, 19. This is done by the Circumciſion of the Heart:

Digitized by Google

Heart: But how is that effected? We know, many bodily Complaints, which formerly were cur'd by the Inciſion-Knife, are now remov'd more ſpeedily by an internal Application. This makes a great Difference; tho' each Patient is glad when 'tis but well over, both he that has gone thro' a great deal, and he that has been heal'd in a few Moments, tho' not without ſome Smart. We affirm, that under the New Teſtament the Cure is wrought by the Blood of the Lamb alone, that one Specific which performs all.

The behaviour of the Patients is many times ſo blind and abſurd, that thoſe Words are very evidently fulfil'd, not only, *Thou haſt enticed me and I was enticed*, (for the Enticement alone would have been forgot again) but, *Thou wert ſtronger than I, and haſt prevailed.* Afterwards however a Man thanks the Saviour with Tears like thoſe of *Magdalen*, that he would not be ſtopp'd by our Infirmity and Capriciouſneſs, but releaſed us from our Priſon, which we had never conceiv'd to be ſo bad as it really was: But he knew better, and would not leave a Partition behind, which would have ſeparated us from him eternally; as an underſtanding Bridegroom, who ſaw our Weakneſs, he ſet us free in Fact. This is done ſo ſuddenly, that the Man himſelf does not know how? nor is the Queſtion formally put, Wilt thou at this time give thy Heart to be circumciſed? but only there commences, for a longer or ſhorter Space before, a certain Diſpoſition of Heart, (or rather of the Thoughts, the Heart not being yet emancipated, nor fully known to our-

Digitized by Google

ourſelves) a ſettled Conviction, and longing Expectation, of the warm Efficacy of his Blood, before which we become like Wax. Then without many Formalities, disfiguring the Countenance, or telling every Neighbour what an inward Work is going on, the Heart however is made ſenſible of a vaſt and inexpreſſible Difference between to-day and yeſterday.

[The Way wherein our Saviour ſhall approach our Hearts, is not ſervilely to be limited. The firſt Communication of the Holy Ghoſt was after this manner; Jeſus being now riſen, and going about *incognito*, he came to his Diſciples and ſaid, *Peace be unto you!* then ſtepping nearer, he breath'd in all their Faces, *Joh.* xx. ſo that they were bedew'd by that peculiar Air or Evaporation of a Corpſe and Grave, which he ſtill had about him: And that they might know how to value theſe little Particles, he tells them therewith, I have given you the Holy Ghoſt. This was the ſpecial Conſecration of the Apoſtles: But how was *Thomas* (who was not then preſent) to be ordain'd, and receive the Holy Ghoſt? Upon him our Saviour does not breath, but agrees to another Ritual he himſelf had pitch'd upon, *ver.* 25. 27. tho' ſtill the Spirit flows from the human Body of JESUS.

Children of God are not forbid to meditate on the Holy Trinity, and call one Perſon their Lord and Father; ſee in another a motherly Character, and the original Holineſs and Spirituality; and the God and Maker of the whole World, whom they already know as their wounded Redeemer, they can look at alſo in his Divine Omnipotence, as holding the

Digitized by Google

the Reins of all Nature: But we don't however always, in our daily inward and perſonal Circumſtances, make Uſe of this high Diſplay of things. We rather uſe the bleſſed Convenience of having all the Operations center'd together in one human Perſon; being aſſur'd, that He is the appointed Channel of them. In this Senſe 'tis orthodox, that the Holy Ghoſt proceedeth from the Son; namely when we underſtand it within the Oeconomy of Salvation, where that Spirit is requir'd for the Heart, and eſpecially when the firſt obtaining thereof is conſider'd. Even at the time when a Soul cannot yet without Hurt ſpeak about the ſeveral Perſons in the Godhead, and yet wants their Gifts and the Effect of their Offices, ſhe can have all briefly thro' that one Perſon, who is Mediator not only as Peace-maker once for all, but as daily Agent between God and Man.

This makes the Manner of *Thomas*'s Ordination ſo important to us. If his laying his Hand in our Saviour's Side, had not been ſo much as receiving the Holy Ghoſt, he would have remain'd inferior to the reſt of the Apoſtolic College in reſpect of that firſt peculiar Endowment, and would only have had that at Pentecoſt in common with a hundred and twenty. Yet he was a Man truly devoted to his Maſter, *Joh.* xi, 16. nor was our Saviour even now diſpleaſed with him in the main. For it was not amiſs, that he would judge of Fleſh and Bone by Handling; yea it was natural, to be deſirous to touch our Saviour alſo, when ſeen. Beſides, the Diſpenſation of mere Faith was not yet, but was to begin by their Teſtimony. Accordingly

Digitized by Google

ly Jeſus gave him palpable Proof, and condeſcended to hallow him at the ſame time by the Virtue of his pierced Side, upon Application of his Hand to it, as he did the others by Breathing. Thus He made an Experiment with his ſacred Body, what could be transfuſed out of it to other Hearts and Bodies by Contact.

[My Reply to the moſt pertinent Objection made againſt us, as if we pretended to ſome more ſpecial Neighbourhood to the Saviour's Perſon, is uſually this, If all Mankind will ſtrive in this reſpect to eclipſe us, and get nearer to Him, they ſhall be welcome, and it will give us the higheſt Pleaſure. But thus much can't be taken amiſs of us, after the diſperſed Souls or inviſible Church, which our Saviour has always had in the World, have for ſo many Ages deferr'd declaring themſelves, in Hopes ſtill of better and more ſuitable Times, (*ſpes meliorum temporum* has been the Motto of pious Divines, and even that Accent muſt neceſſarily grow fainter) that we think it right at laſt, ſome time or other, to ſay, "Now I move onward, and will loſe no more Time; if any will join me, let him!"

Oppoſition indeed has made us more conſpicuous, than we would otherwiſe be. And Men of Experience in the World have been apt to think, after ſurviving the Oppreſſion, like the Reformers 200 Years ago, we ſhould enjoy eaſy and ample Circumſtances: But they did not conſider the Difference of our Platform. Perſecution itſelf can't gradually thus acquire to us either large Extent, or Dominion; it can only help us to retreat within our-

Digitized by Google

ourſelves. And this, (tho' upon ſuch an Occaſion our Numbers might be leſſen'd like *Gideon's* Army) would indeed be productive of great inward Bleſſing; when, the World obliging as well as our Saviour leading us to it, we ſhould dwell alone, in order to be in nobody's Way.

The Contradiction, which ſome ſimple Expreſſions in our Pſalms of Praiſe concerning the Wounds and Death of Jeſus have met with, was at firſt unintelligible to me. For in the *Lutheran* Church, eſpecially one Part of it, the ſame Things which are cenſur'd in us, have been always ſung and repeated by old and young; and it has been ſo far from blamed, that it was look'd upon as a Jewel, and the other Part of the ſaid Church ſuppoſed to have too much exchang'd Feeling for Speculation. But now the Reſiſtance againſt us, does not come from ſuch who have been look'd upon as too ſpeculative, but from the others, who yet publickly uſe the ſame and bolder Phraſes than we.

But afterwards I diſcover'd the Reaſon. Firſt, from the Beginning of the Reformation, two different Paths were taken; the one, criticizing more, purſued an intelligent Kind of Worſhip, where nothing ſhould be ſaid, but what the whole Aſſembly with Truth could join in: This Branch of Proteſtants compoſed no public Hymns, being ever afraid the Devotion of the Author might exceed the general ſtate of the Singers; and confin'd themſelves to *David's* Pſalms, which they ſung with a pious Retroſpect. The other Branch would retain in general as much as was innocent and good of the old Way; and preſerv'd alſo in their *German*

Digitized by Google

men Hymns many ſingle Expreſſions, and entire Canticles of the moſt ancient Chriſtian Times. Theſe they ſtill repeat; and, as things are, both Believers and thinking Perſons, and thoſe of a different Quality; the profound Senſe of the Words being by degrees leſs attended to. Now when ſuch Men ſee a People enter ſo deep into Theological Verities, and not in a way of Problem, but with application to Practice, and to every common Man among them, (this People being alſo known in the meanwhile to have the ſame Principle of Averſion, with thoſe above, for all Speech which is not ſtrictly true in the Speaker's Mouth) it naturally muſt alarm them.

It affords indeed a new Meditation and Searching of Heart. "I have (thinks one) hitherto „ profeſſ'd the *Nicene* and *Athanaſian* Creeds in „ ſome looſe and ſuperficial Manner: but that all „ was ſuch practical Truth, I never imagin'd. But „ theſe People ſeem ſeriouſly to believe it; they „ talk of our Saviour as if He had really been in „ this World like another Man, ſpeak of his Child- „ hood and Swadling-cloaths, his Sweat and ſleep, „ his School-time, Handicraft-Trade, Way and „ Method of Converſation, &c. and all in ſo „ plain, particular and confident a Manner, as if „ he was a Perſon that had liv'd among them, „ and about whom they had a ſteady Traditi- „ on." Then a Man thinks firſt, 'Tis contrary to the Reſpect due to the great God, to entertain ſuch Suppoſitions concerning Him! — but again recollects himſelf, "They are indeed things ſurpri- „ zingly corporeal and human; yet it muſt be „ own'd,

Digitized by Google

„ own'd, they are no more than is written in the „ Bible, and has been taken for granted theſe ſe- „ venteen hundred Years. — But ſtill, if ſo much „ is to be made of thoſe one or two Articles, „ how many of our refin'd Topicks will be ren- „ der'd uſeleſs?" At laſt it comes to a ſerious Queſtion, Is the thing true, as it is related? Can a Man live and die upon it, and venture out of this frail Cottage into an unchangeable Eternity in the Conſolation of it?

As to the Holy Trinity, O that inſtead of crude Comments upon the Myſtery, People would rather aſk their Hearts, Whether, after that Doctrine is alſo moſt practically realiz'd, they *ſtill* find they believe it? 'Tis a great Matter, to be ſuch a Divine; and if, for the Happineſs of our Hearts, we are all once to become ſuch, (which in ſome Senſe is true) yet not a little Caution is requir'd. But a ſcrupulous Mind, which is really tender (as the *Unitarians* profeſs) of incroaching upon the Deity, and afraid to honour one Perſon to the Prejudice of another, has in the mean while great Eaſe and Convenience in that Compendium of the whole, JESUS CHRIST. For when I only acknowledge Him for my Maker, whom the Scripture ſets forth as ſuch; and ſincerely believe the ſame Scripture, that He *himſelf* laid down his Life for me, and do thank him with thouſand Tears for delivering my Soul from Deſtruction and the Power of Darkneſs; if He afterwards ſhould aſk me, why I worſhip'd none farther than Him alone? I could anſwer, To Beginners no more was commanded. *Thou ſhalt worſhip the LORD thy God with*

Digitized by Google

all thy Heart, &c. is the Precept for the World in general. We don't therefore diſagree with the *Socinians*, that a common reaſonable Man ought to worſhip only *one* God: but the Diſpute between us is, who is that God?

In Chriſtendom however, none can properly diſpute either our Aſſertion, that the Saviour is our Creator, or the other Parts of our Faith. Only 'tis not our Buſineſs to enter into ſcholaſtic Subtilties, but ſimply ſtick to the received Truths, which all Chriſtian Men do and ever muſt unanimouſly rehearſe.

This is our true Situation: And one thing I muſt here obſerve; there is a good Reaſon why we ſhould, at this Time eſpecially, repreſent Him, (whom we know alſo as an Infinite Being) as naturally and humanly to our Hearts as poſſible. Which is this, there muſt be People who ſhall confeſs him, and ſpeak ſo of him, that others, the remoteſt from him, may by their example be able to ſee the Reality of the Apoſtle's Definition of Faith, that it is the *Evidence of Things not ſeen*. 'Tis therefore right, that we have call'd him not only our *Head*, (an abſtract Word) but *Elder*! to ſhew that we have the ſame plain Idea of Him and his Relation to us, as of the regular Biſhop of a Place, who can juſt happen to be from home, and ſo be at preſent not viſible. It was a great Miſtake in all Ages, to uſe ſuch faint and indifferent Expreſſions, wherein Believers, and thoſe who believ'd nothing, could alike concur, and where philoſophical Doubters might find an Evaſion: Whereas with us, they muſt bend or break; either we are Fools, or they are; either our Faith is vain,

Digitized by Google

vain; or all is to the full ſo determinate and ſubſtantial as we repreſent it.

[When we have been charg'd with binding one another to Secrecy, we have denied it in our Apologies: Yet not becauſe the thing would always be wrong, but becauſe in Fact we have had no ſuch Practice hitherto, nor have yet, tho' we might even have juſt Reaſon to uſe more Reſerve in ſome Things.

The Doctrine of a Trinity was intended to be imparted as a Secret: And as to the Holy Communion, 'tis well known how the Primitive Chriſtians diſmiſs'd firſt the mixt Aſſembly with *Ite, miſſa eſt.* A Heathen perhaps once or twice getting ſome broken Intelligence, ſpread abroad a Report, that the Chriſtians eat their God, *&c.* after which they were perſecuted for ſuppoſed Villanies, worſe than the Myſteries of *Bona Dea.* Yea, in all Ages there have been more ſecret Truths. Would it have been ſuitable for *Abraham,* preſently to acquaint all about him with the Command of ſacrificing his Son? Perhaps 'twas this, which the *Iſraelites* ſo long after mimick'd and perverted by offering their Children to *Moloch.* There is certainly a *right Dividing* of the *Word of Truth*, 2 Tim. 11, 15,

[We go a middle Way, in relation to Faith, between thoſe who would reduce it to demonſtrative Evidence, and make a Science of it; and thoſe who treat it as a Chimera, and wonder Men of Senſe can come into it.

But why do we diſagree with thoſe, who would effect Faith by Demonſtration? 'Tis be-

Digitized by Google

cauſe they do and muſt uſe ſome general Encouragements, which do not conſiſt with the Nature of the Doctrine. " If the Work be of God, it muſt ſtand; if it falls to the Ground, 'tis not of Him," is an univerſally receiv'd Idea: Yet nothing can be more deceitful than this Principle of *Gamaliel*. For a whole Book has once been writ, under the Title of *The Hiſtory of the Devil*, proving in Appearance that Satan, from the Creation till now, has always got the better. Our Saviour, on the other hand, was cut off, and led as a Sheep to the ſlaughter, and even his Diſciples did not know what to think. Ever ſince, there is ſuch a Contraſt in the Chriſtian Religion, that *as poor*, we *make rich*; *as dying*, we *live*, 2 Cor. VI. and the *Kingdom of God cometh not with Obſervation.*

This is the Cauſe why we are ſo modeſt in the Argument, and in ſome Senſe yield Philoſophers the Field; confeſſing that our Doctrine, if diſcuſs'd *a priori*, and not reſted on Scripture and Experience, would not have Reaſon and Evidence enough to ſupport it. 'Tis true, if they will grant us one fundamental Poſition, that *there is a Saviour*, and that our *Creator* is that Saviour, we are afterwards invincible in all the reſt of our Deductions and Superſtructure: But while they diſpute this, and don't allow the Bible for Proof of it, we muſt be ſilent. For that our Maker ſhould wear our ſinful Nature thirty Years, and undergo Death, in order to eſtabliſh a *Merit* available for our Pardon, (which Pardon alſo we were to receive from Himſelf, ſince againſt Him we had ſinned) is not a Thing philoſophically probable.

What

Digitized by Google

What then is Faith, and its true Force? It is *an Attachment of the Mind to our Creator who is thus become our Redeemer, on Suppoſition that that Matter is but true:* From whence at laſt follows, thro' the Nature of the Thing, a firm Reſolution to abide with Him all our Life-time, to ſuffer every thing for his ſake, to venture upon him in all our Actions, not be aſham'd of Him and his Words, in our inmoſt Thoughts to entertain and comfort ourſelves with Him alone, correct ourſelves by him, and fetch all we ſtand in Need of out of him. This loving Purpoſe continues thro' all Viciſſitudes whatſoever: the outward Appearance may ſometimes be mean, unpromiſing and confuſed; but yet the Heart itſelf keeps to its Point, till the Day when we ſhall ſee Him, and fall about his Neck, on whom we here believ'd. For He is the moſt deſerving Perſon we know of in Time or Eternity, who has done that for our Soul, which none elſe would or could.

[Among the Saviour's Domeſticks 'tis a receiv'd Principle, to treat thoſe that are without, and even Enemies, with Mildneſs, and put the beſt Conſtruction on all they do; but to be ſevere and punctual in judging themſelves.

Sometimes a Man who does not chooſe to conſort with us, is yet diſpoſed to give himſelf up to Chriſt.

Adverſaries are ſerviceable to us, for they point out the poſſible Evils and Abuſes, which might attend a Congregation.

[*Joh.* xx, 20. On the retaining of the Wounds in our Lord's Body, two Remarks occur. 1. It

Digitized by Google

implied true Fleſh. If we cloſely view'd an Angel or departed Spirit, it would be oppreſſive to us; but the nearer the Diſciples look'd at our Saviour, the more they were eaſed, eſpecially on Sight of his Wounds. Tho' He is one of thoſe who appear after Death, yet human Nature does not recoil from him, becauſe (his Body never having been diſſolv'd) he has the ſame familiar Look as before. 2. As there was one Circumſtance in *Moſes's* Miracles, which God would not ſuffer to be counterfeited, *Ex.* VIII. ſo are thoſe Nail-prints, and the Wound in the Side, (which is call'd the *Sign of the Son of Man*) appointed us as the peculiar Characteriſtic, under the Seal of Omnipotence, whereby to know the individual Body of Jeſus, and that it is *He himſelf.*

To proceed a little to the ſeparate State. It muſt be a great Pleaſure to our unbodied Souls, to ſee one entire Man, retaining ſtill his former Body, always before them; which will yield an agreeable Proſpect of, and hinder their forgetting, the Time when they ſhall reaſſume the like. *Paul* ſays expreſly, that when we depart, we ſhall be *with Chriſt*, Phil. 1, 23. and then will all that be openly verified, which we now childlikely deſcribe. Even when we ſay, in the Phraſe of that *Lutheran* Hymn, "Such a Soul is *gone home* (with all the faithful) into the very *Cleft of Jeſus's Side*," we are not oblig'd to give it up for a Metaphor; ſince, as Spirits require no Dimenſions of Space; it implies noRepugnancy at all. 'Tis in general a great Matter, that our Saviour's Body will be our Object,

Digitized by Google

ject, and we enjoy the neareſt and moſt comfortable Recourſe to it, till our own Reſurrection.

It is our Saviour's Prerogative, above the other Dead, that whereas 'tis proverbially obſerv'd of them, they are forgot by thoſe they leave behind; He, on the other hand, abides in everlaſting Remembrance. He has indeed one who gives him his Encomium, not only at ſome annual ſtated Time, but without ceaſing; that Spirit, who even in the Old Teſtament deſcrib'd the Body of a Bridegroom in that *Song of Songs*, which was then little underſtood. But now, tho' the Rule is againſt his being ſeen corporally, yet he is *loved and believed on* by his own, 1 *Pet.* 1, 8. and the holy Sacrament particularly is ſuch a Monument, where all that paſs by can read ſomewhat.

[There have been and are ſome People, who muſt to their Sorrow come to know, that *Iſrael's* God is the God who diſpoſes of the whole World; others, who can draw Benefit from ſuch a Covenant-God; beſides which are a third ſort, who enjoy ſuch an Acquaintance with Him, that they are deſtin'd to be his Bride. He that denies Predeſtination, has no ſpiritual Inſight; but hereby we don't mean all the human *Theſes* about it. We, according to Scripture and Experience, believe, that as there are Men who walk in their own Ways, and whom, without paſſing our Judgment on them, we purely muſt leave to Divine Mercy; ſo there are others predeſtinated, and of theſe again two Claſſes; both of whom are Veſſels in the Houſe, and may be pronounc'd happy, yet differ conſiderably. The Renovation with one Claſs is

Digitized by Google

not always carried ſo far as the utmoſt attainable Chriſtian Bleſſedneſs; and both Old and New Teſtament, and daily Obſervation ſhews, that theſe Men are liable to Changes, that there are Inſtances of ſome ſliding back, and that many recover again out of a Condition that ſeem'd irretrievable: Theſe our Saviour, who was a moſt accurate Divine, ſtil'd Gueſts at the Marriage, *Matt.* xxii. Now 'tis ſelf-evident, (tho' all indeed are cover'd with the *Caftan*, and feaſt together) that ſhe who is actually Bride, is ſtill different.

Our Saviour was ſo cautious, that once he would not diſtinctly tell his own Apoſtles, what Claſs they at that time belong'd to, calling them only *Children of the Bride-chamber*, Matt. ix. How raſh then would it be, to fix any ſuch Circle now, of which it ſhould be concluded peremptorily, that all without were but Gueſts, and all within it, were the Bride? No, every one in particular muſt have a Foundation in his own Heart for whatever Pretenſions he makes: None elſe can either deny, or promiſe him any thing. Originally indeed all Souls have one Right to the Perſon of the Creator: but in the preſent Œconomy, (which is that of a Church or Flock of Grace) 'tis every ſingle Soul's diſtinct Concern, how *ſhe* can beſt love, feel and poſſeſs the inviſible Bridegroom? whether ſhe is taken into Intimacy with him; or only, for the reſt, enjoys his healing Mercies, and many Benefits for Soul and Body? And here 'tis wiſely order'd, that every Mind is ſo form'd already, as to find Satisfaction in its own Share. Indeed the Joy and Rapture of a Fellow-Brother who

Digitized by Google

who is a Gueſt, may be as great, as of a Member of the Bride: What diſtinguiſhes theſe latter, is a private and more tender Devotedneſs to Jeſus, in which particular tho' they think by different Meaſures from many other truly upright Minds, yet Humility and Decorum drawing a Veil here as much as poſſible, the general Preaching of the Croſs remains the Center of Union between all the ſaved ones.

[Many can't bear to hear any Exception from that uſual Proceſs, that we ſhould firſt learn to know our Miſery, and then the atoning Lamb. Yet ſovereign Grace has taken the contrary Courſe in ſeveral, and it ſeems even to be preferable. Thus alſo it happens to the Children brought up amongſt us, who certainly get a Knowledge and Feeling of the Saviour, before they are fully ſenſible of their own Corruption. Yet the latter will not fail: For when a Child who has been uſed to ſing, " O Side of Jeſus, thou art my Chamber! " grows gradually older, he will diſcover many things in himſelf, which he can't think ſuitable for that Place: This will trouble him, and oblige him to confer with his Elders; who will then farther open to him the Support we have in our Saviour's Faithfulneſs, who never forſakes his redeemed Souls.

In reality 'tis indifferent, whether thro' a previous long Senſe of Miſery, and Wearineſs and Diſguſt at Sin, a Man is driven to his Redeemer; or whether upon the appearing of our God and Creator to us in his ſuffering Form, we (who at firſt perhaps ſcarce comprehended the Reaſon of

Digitized by Google

his Sufferings) are *thereby* inform'd what Sin is; or whether laſtly, after the Lamb has even taken Poſſeſſion of our Heart, a great Gulf within ourſelves is manifeſted to us, which we take a View of as from the Top of a Tower, together with all the Strength and Artifice of Sin. Still the Effect is, that we are conſcious of being Sinners, and what deteſtable Creatures we ſhould be under all Varniſh of our own, if Chriſt's Blood had not cleanſed us.

['Tis one of the moſt difficult Leſſons, at the ſame time to look at Mankind in the Manner that we muſt out of the Side's-Wound of Jeſus, and yet to commit no Inconſiſtencies with thoſe Rules of treating one another, which in the World muſt neceſſarily be eſtabliſh'd. Our Saviour, in laying down his Life for us, took a Step, which to all Ideas of Man remains an Exceſs: He knew how Mankind would behave, and requite him thro' all Ages, yet in the Simplicity of his Heart he did it. Now whoever ſtudies and infers his Morality out of Chriſt's Paſſion, and thus inſpir'd ſurveys his Fellow-Creatures, muſt ſee all thro' a tinged Glaſs, as redeeming Love repreſents it; every Object ſeems to partake of that Bleſſing, whether it does or not: In which Blindneſs of Love, and Inclination to believe the beſt, the Thoughts conceive that indefeaſible Alacrity for Action. Thus it is, when his incomparable Heart is conſulted, (as we finite Beings can) whom mere Love reduc'd to a Corpſe, and who awoke again with the ſame Biaſs; yea who, before He could die in Peace, was impell'd to diſtribute his own Body and Blood.

I can

Digitized by Google

I can imagine no greater Pleaſure, than if we could abſolutely treat Mankind according to the Divine Thoughts, and our Saviour's Pattern, who always had Patience with the Miſtakes and Slowneſs of his Apoſtles, did not after his Reſurrection chooſe ſome better Materials to form his Church of, but call'd together again his ill-behav'd Houſhold, who had griev'd him even to Death, and inveſted them with Grace and Apoſtleſhip. When we are able in a Meaſure to do this, without being reſponſible for allowing Confuſion by our Mildneſs; when we, by our Situation, need only at every Opportunity lead up the Thoughts of poor Mankind to the Source of Mercy and Help; 'tis a bleſſed Life.

When I was a Child, I uſed to wiſh, that I had liv'd ſome Centuries ſooner: For I thought, People formerly were more artleſs and generous in their Conduct; eſpecially when I conſider'd ſeveral Paſſages in the Old Teſtament. But the noble Simplicity is reſtor'd with Advantage, by being much converſant with our Redeemer.

[The Actions a Child of God has to do, are many times the ſame that others do, divers ordinary Functions; only the Motive is different, being deduc'd out of Jeſus, and his Spirit and Likeneſs ſhines thro' them. Yea, it becomes more and more true, that He lives in us, and our Actions are properly his; indeed with ſuch Abatements of the perfect Beauty, as his acting thro' a weak and tardy Inſtrument preſuppoſes.

His conſtant ruling *in* us, is real, like any other Mechaniſm: But as ſoon as we place Him

before

Digitized by Google

before us, with his wounded Side, Hands, Feet, *&c.* this is a Matter of Faith. Then, inſtead of our uſual thinking and proceeding compendiouſly juſt as if we were He himſelf, we change our Place, and ſpeak in the Tone of a Creature and little Worm, addreſſing itſelf diſtinctly *to* Him for his Influences. And therewith we paſs from Activity to Reſt, Proſtration, and Repoſe in Him; which is what we call more expreſs Liturgy, happy Hours or Moments, *&c.*

[The Notions People had of the Holy Ghoſt's Office in the preceding Ages, had been moſtly very jejune; for which reaſon 'tis the leſs ſtrange, that ſome doubted of his Divinity. *Luther's* worthy Account in his *Catechiſm*, was therefore the more valuable. " I believe, that I can-
„ not have Faith in my Lord Jeſus Chriſt, nor
„ come to Him, by my own Reaſon or
„ Strength; but that the Holy Ghoſt has called
„ me thro' the Goſpel, enlighten'd me with his
„ Gifts, ſanctified and kept me in true Faith;
„ even as He calls, gathers, enlightens and
„ ſanctifies all Chriſtian People on Earth, and
„ keeps them in the one true Faith towards Jeſus
„ Chriſt. In which Chriſtian Church, he alſo
„ daily does richly forgive me and all the Faith-
„ ful all Sins, and will at the laſt Day raiſe me
„ and all the Dead, and give me with the reſt
„ of the Faithful in Chriſt everlaſting Life.

For all theſe Reaſons, we call him Mother. But only the regenerate are acquainted with Him, or can uſe this Name. In a Church-Notion (for that He quickens all Creatures, is another thing) the

Digitized by Google

the Holy Ghoſt is Mother to thoſe alone, who from Him receiv'd a Being conjointly within the pierced Side of Jeſus on the Croſs, as the true Matrix of all happy Souls, and are now ſucceſſively brought forth. For as He produc'd a true Man in the Womb of *Mary*, ſo in that Hole of the Rock he conceiv'd the whole Hoſt of Souls; who theologically all lie in that Receptacle, as many as ever ſhall exiſt, as many as ever by the Holy Spirit ſhall be born forth one after another, and added to the Saviour's general Houſhold. This laſt is the grand Tranſaction which now goes forward, as long as the preſent State laſts, tho' unperceiv'd by the World; whereby from Day to Day the Kingdom of Satan and Death is weaken'd, and our Redeemer's private Poſſeſſion and Territory more peopled. 'Tis our Buſineſs, to keep Account of the new-born Souls; tho' we freely allow, there may be many thouſands more, than we ever come to know of, or have any Intercourſe with us. Our great Solicitude is, that there may be no falſe, nor abortive Births; and that in our Congregation none be look'd on as a living Member, who is not really ſprung from the Side of Jeſus amidſt the Agonies of Death, ſpecified in his Intentions from Eternity, and demonſtrated ſuch now in Time.

'Tis the earneſt Wiſh of all theſe Souls, "O that we might, by our Willingneſs, cleanly Diſpoſition, *&c.* be a true Joy to our Mother that bare us! How would ſhe then *guide us into all Truth*, adviſe us in all dubious Caſes, and prevent the things that might give us Pain! And when once our Soul ſhould

Digitized by Google

ſhould have finiſh'd its Novitiate below, and be introduc'd into the Sanctuary, to be *preſent with the Lord*, (2 Cor. v.) how careful would ſhe be of our mortal Part that was left behind!" Juſtly ought we, at opening and cloſing each Day, to conſider upon what Terms we ſtand with this good Spirit; whoſe great Endeavour it is, to acquaint us with the Benefit of thoſe *Stripes by which we were healed*, 1 Pet. ii. and to transform us more into Jeſus, by daily Converſation with, daily hearing of, thinking on, clearly looking into Him, who is (as was ſaid once of the Law, *Pſ.* xii.) brighter than *Silver purified ſeven times in the Fire.* Indeed how naturally muſt that wounded Side, to which we are ſo related, ſalute and purſue our Heart with ſuch Radiance and Warmth, as ſhall inflame even us into ſo many living Spires, as it were, of the Holy Ghoſt's Fire, (*Act.* ii, 3.)

[Tho' we are ſinful, yet we cannot be Committers of Sin, 1 *Joh.* 1. This will be clear, as ſoon as we reflect, that for every Act there muſt alſo be an actual and preſent Aptitude within; without which, the Act remains foreign, and naturally not poſſible.

To go to the Bottom of this Matter. When Satan poſſeſſes a Heart, he being a Spirit and no Man, retreats out of Sight, that he may not affright, and that the Man may not perceive he is a Captive; who hereupon gets a certain Liberty of acting agreeably to his own Nature. And here generally, moſt People being of that Make, he lets them intangle themſelves in Luſts and various human Weakneſſes, in Covetouſneſs, or even Indo-

Digitized by Google

Indolence, and living without any Thought or Purpoſe at all. Tho' if he can fill one's Head with arrogant Theories, and make him a Kind of *Demon*, he does not fail to do it; in which Caſe, the uſual Eruptions of Sin being intercepted by intenſe Thinking, the Man may appear virtuous. The ſenſual Vices, (ſee *Matt.* xxi, 31.) are not Satan's moſt eligible and perſonal Method; but only where Capacity and Ambition are too weak for feeding with him on infidel Ideas, that he may not quite loſe the common Herd, he lets them enjoy natural Objects in their *own* Way: So true is it, that one is *enticed of his own Luſt*, (Jam. 1.) and fleſhly Habits are neither to be imputed to God, nor perhaps immediately to the Devil; ſince he is not able to tranſact with our bodily Nature as he would.

Here our Creator has a Pre-eminence, in that He can treat us *humanly*, place himſelf on our Level, and ſupply us with ſpotleſs Senſations of Happineſs, yet fit for our unaffected Capacity. A poor Peaſant, who can ſcarce apprehend any thing elſe, can yet all his Life-time retain in Mind that human Child Jeſus, after he has once heard of him. When Faith towards the Lamb, our incarnate Maker who died for us, is kindled in the Heart, both the moſt ſpiritual Powers and penetrating Enquiries of the Soul meet with Satisfaction, and alſo at the ſame time her ordinary human Conſtitution: For who can wiſh to ſoar higher than his Creator, and who again can find himſelf too low, for Jeſus to condeſcend to him? 'Tis enough to make us weep for Joy, to reflect,

Digitized by Google

reflect, how we have Leave to ſpend all our Days with Him; and may diſcover every Thought of our Mind, and every concerning Circumſtance, more freely to Him than to any Friend whatſoever: A Friend may be tir'd; but when once 'tis become our Wiſh, that there were henceforth a Window in our Breaſt, for both our Lord and Fellow-Members to look in, we may comfortably conclude He is never weary of doing it. And where a Soul is thus turn'd towards Him, and ſuch a Confidence ſubſiſts, he then entertains her with ſo many bleſſed and beautiful Matters, and with ſuch an engaging Manifeſtation of himſelf in the Heart, that there appears no Inducement more to Sin; there is neither Leiſure, nor Inclination, nor Memory for it any more.

Nor is there any Step towards the Conqueſt of Sin, till the Holy Ghoſt has got ſo much Room in our Mind, as to procure at leaſt one ſerious Glance on the Incarnation and Sufferings of our Maker. Then many Scales fall from the Eyes at once: The Diſeaſe is half cur'd, as ſoon as we know the Cauſe and Fewel of it; eſpecially when we alſo conſent to the Meaſures of our Phyſician. And till this is brought to paſs, tho' a Man ſhould have committed no obſervable Sin for fifty Years, yet he would be no better before God: For He ſees what is lov'd ſtill in the inner Parts, whether He or Sin?

["He that believeth on me, (ſays our Saviour, *Joh.* 111, 18. v. 24.) he that belongs to my Family and Retinue, does not come into Judgment." Indeed He did not deſign to judge any,

Digitized by Google

any, *ch.* 111, 17. and if the whole human Race could but have been brought back to their firſt Huſband, there would have been no Occaſion for it: But now, ſince this is not attain'd, whoever is not found in his Arms, (nor even at the Moment of leaving the Body, directly took Flight thither) muſt be tried, and have a Sentence pronounc'd over him.

Our Saviour (as is obſerv'd already) avoids it as much as he can; and with reſpect to his own, he ſucceeds. 'Tis for this End he lets Afflictions, which don't touch their eſſential Happineſs, at proper Seaſons light upon his People, that ſo the Accuſer may have nothing left to alledge, for which Satisfaction might ſeem due. He uſes at preſent a ſharp Diſcipline in his Houſhold, 1 *Pet.* IV, 17. that thereby He may be ſure to protect them hereafter from all Cenſure.

At the Judgment, I believe, a great deal will be done in a tacit Manner: What ſhall convince Mankind of Sin, will be the Sign where they have *pierced* Him, *Rev.* 1, 7. thoſe Wounds, which ſome of his Creatures gave, and others would not help to heal. Theſe, if no Word were added, will be a ſwift Witneſs, what a peculiar Note of Disgrace for their Contumacy ſuch and ſuch Men muſt *ipſo facto* have been under all the while, in that they were ſuffer'd to go on in their own Ways to an Upſhot now neceſſary: For ſince in general 'tis his Delight, to ſtand in the Gap, and prevent the Shipwreck of Souls; when therefore even He permits it to happen in the Caſe of one or another, their former Conduct muſt reduce him to tell

Digitized by Google

them, "I can give you no Teſtimony, that ever „ you deſired to yield me Pleaſure, *Luk.* xv, 5. „ or be acquainted with me; you choſe to remain „ Strangers, and I (as I am Truth) can't take „ upon me to ſay there ſubſiſted any Connexion „ betwixt us." This is what our Saviour's Judging amounts to, an Abandoning of ſome Men; and when *He* can't affirm that he *knows* them, their Ruin follows of courſe. But where He can get any Hold at all, and but an Inch of the Heart, he will diligently purſue his Seizure, to the effectual ſnatching of Soul and Body into his Arms: The Sheep none ſhall pluck out of his Hand.

[Our Saviour, when here in the Body, found by his own Experience, that Man by his Make was not neceſſitated to fall, but it muſt be imputed to a Levity and Raſhneſs: Yet ſuch a Creature He would redeem!

[Each Soul muſt have her Marriage-Writings and Credentials to ſhew, which is the Holy Spirit, *Eph.* 1, 14. From that time forward the Father takes Notice of her as his Son's Bride; and certainly no Daughter of *France* or *Infanta* of *Spain*, being on the Road between *Paris* and *Madrid* in order to be Queen-Conſort to the other Crown, can have Accommodations at every Stage ſo prepar'd beforehand, as every Soul betroth'd to Chriſt finds all her intermediate Steps and Walks mark'd out for her, and ſtrew'd with Benediction. As the Holy Ghoſt is buſy to deck her, ſo the holy Angels, who have ſtood in God's Preſence from the firſt Morn of Time, are her Miniſters, *Heb.* 1, 14. to bear her in their Hands, and ſee that

Digitized by Google

that a Hair of her Head be not hurt: They do it willingly, as the noble Management God uſes towards this Species of Beings, the human Church, continually inſtructs and ſurprizes them, *Eph.* III, 10. Now and then it ſeems of a ſudden, as if the Father of our Lord met and embrac'd her; and then He grants all ſhe aſks. 'Tis true, we have the Mind of Chriſt, nor will many Thoughts puſh themſelves forward, beſides thoſe that have an eſſential Relation to Him.

'Tis my earneſt Wiſh, that all Souls may conſider themſelves as equal; and conſequently, that every one may either charge the Defect purely on her own unfaithful and negligent Heart, or elſe be able to ſay, "I alſo live, reſt and move in Him and his Name, as any other happy Soul doth." There are indeed Employments in Chriſt's Kingdom, which convey a ſpecial Character ſo far: but otherwiſe, there is no Difference throughout the whole Row of his Spouſes. He himſelf has forbid us to make Compariſons, or pronounce, Such a Soul is the moſt valuable, or ſtands higheſt, *Luk.* IX, 46, *&c.* Yea perhaps the Excellence and Shining is ambulatory, and we can only ſay, "To-day this Soul is better than that other," but the Circle comes round again.

Nothing is ſo odious and abſurd before God, as Self-conceit; to cure which, (as He is moſt careful to do in thoſe he has the moſt Favour for) he does not think it too much ſometimes, to let a Perſon be thwarted at every ſtep, and ſucceed in nothing that he undertakes.

Digitized by Google

[Which ſhould be plac'd firſt, Regeneration or Juſtification? is an unneceſſary Queſtion; ſince thro' the Blood and Merits of Jeſus we are born of the Spirit.

[*Chriſtmaſs-Day.*] *On Earth Peace*, Luk. 11, 14. A Man who is arm'd with the Mind of Jeſus Chriſt, who to the great Goſpel-Doctrines does not join any Narrowneſs of Spirit, and, in waiting to guide Souls to their Redeemer, keeps within his Call; may hope at laſt, in ſome meaſure, to obtain that Peace with all Men, which he follows after, *Heb.* XII. he being indeed a Citizen of the Univerſe, a Succeſſor of the old Martyrs, who remains poor, ſubmits himſelf under every Ordinance of Man for the Lord's ſake, and is acted by no Paſſion or View, but that of doing Good to all he can.

At the Time of our Saviour's Birth, in *Auguſtus's* Reign, by a providential Coincidence there was outward Peace all over the World, ſo that the whole Face of the Earth enjoy'd a feſtival Relaxation at the Advent of its Creator; as on the other hand, it all put on Mourning when He died, inſomuch that ſome enlighten'd Perſons among the Heathens cried out, *Aut Natura perit, aut Deus moritur.* As for us, we would gladly be in the Place of *John* and *Mary* at the Foot of his Croſs; a Chriſtian Church ſo diſpoſed and employ'd, as they were, when they lovingly follow'd him to his Grave! and when they and the reſt perceiv'd ſuch ſilent Influences from him in thoſe firſt Days, aſſembling and cleaving together, and thinking continually of Him: That young Church-

Digitized by Google

Church-Period of the forty Days, (whoſe Acts and Splendor can make no great Figure in the Collections of a *Cave* or *Arnold*) is our chief Ambition.

[There is no ſurer Way to divert Men from proceeding to find out in Him their Creator, than to deſcribe our Saviour's Manhood as a ſuperior Eſſence having ſome ſort of Divine Qualities. No, the Man muſt remain *Man*: but then this ordinary Perſonage is (as you are oblig'd to look and aſk farther) the God over all, who thus truly aſſum'd our Nature. Hereat the Mind of Man ſtarts; but when it approves itſelf to the Heart, Faith has taken Root for a whole Eternity.

The whole Doctrine of the New Teſtament is a Myſtery, and to our ſhort Reaſon, Fooliſhneſs: But yet there is one Method more ſuitable than another, to lead the Mind Step by Step into it. I am of Opinion, that in ſpeaking to Heathens, one ſhould at firſt not even mention any thing *Divine*, when one mentions the Saviour; but purely raiſe in them ſuch a Kind of Tenderneſs towards him, as the Diſciples had at the Beginning, when their Thoughts of Him were perhaps pretty much *Socinian* as yet. Were we to tell them directly, that God himſelf redeemed them with his Blood, (they have a Notion of GOD, without our demonſtrating his Exiſtence to them) it would not be the Way that would work beſt on Minds in their Situation: But we muſt tell them, "You are bought with the Saviour's Blood," (as ſimply, as if they knew already the Neceſſity of a Redemption) and for ſome time hold Him

Digitized by Google

and his Sufferings before them, till their Heart is drawn forth in Love and Gratitude to this Benefactor. Then, as People are apt to enquire, after falling in Love with a Perſon, (to uſe ſuch a Compariſon) what Family and Birth ſhe is of? and are glad, if it proves to be noble: So, when they already are tenderly affected towards *Him*, who ſacrific'd his Life for the human Race, to recover them from their Miſery and Condemnation, and make them happy Creatures; it will at laſt be quite ſeaſonable, to give them the full Light of the firſt Chapter of St *John's* Goſpel. Accordingly we aſk them, "Do you know, *who* that was and is?" Or perhaps rather, they will have aſk'd of their own accord, How a mere Man could be able to effect ſuch great Things, and redeem the whole World? Thereupon we tell them, „My dear Child! this is even ſuch a Man, who „made all Mankind at the firſt, and built the „Univerſe: It is that ſame Great Being or GOD, „of whom thou haſt often had ſome Perception." Then ſuch a one rejoices indeed!

And thus indeed all Men who have grown up in Ignorance of his Greatneſs, are ſure to become Worſhippers of Chriſt as their God and Maker, the Moment they experience the Benefit of his Wounds. This has been verified in not a few *Socinians*, who were ſuch by mere Education, and had not been Men of Study; nor indeed can theſe always be concluded Enemies to him, ſince they are often conſcientious Obſervers of his Sayings. But *Arianiſm* in general (and learned *Socinianiſm* does not differ much) proves, that the Perſon has made

En-

Digitized by Google

Enquiry, found himſelf compell'd by the Scripture to conſider our Saviour as God, but, by ſtarting ſome Medium or other, will diminiſh as much as poſſible the Reality and Propriety of the Name.

As for us, our affectionate Attachment to Jeſus muſt needs become known in the World: If He is not a true Saviour and God, in whom our All is wrapp'd up, we are of all Men the wideſt miſtaken! this every one will think at the very Threſhold, whether he enters into the Merits of the Cauſe or no. And then he muſt alſo think, „ They are happy People however! For what is „ the Pleaſure of gilded Palaces and all earthly „ State, to that of a Man, who can believe that „ his Maker is his Huſband, and that He himſelf „ will wipe away all his Tears, anoint him with „ Oil of Gladneſs, vindicate his human Frame to „ Honour, and unite it in ſome near Manner „ with his own Divinity, as He once united him- „ ſelf to our Humanity!

Digitized by Google

Out of ſome Explanatory Lectures on one of the Litanies of the Brethren. * *In the ſame Year.*

Though it is not my Cuſtom to expound Liturgical Forms; becauſe I think, theſe are things which ought naturally to inſinuate their own Senſe to the Heart: Yet it may not be amiſs for once to paraphraſe ſuch a Piece as this, and put it into other Words.

A Litany in general is a public and joint Adoration, where the συναγωγὴ ἐπ' αὐτὸν, our Saviour's Church, expreſſes her uniform Sentiments of Heart in uniform Language, and ſolemnly calls to Mind her Covenant.

The firſt Words of the preſent are,

Hail! Thou Lamb of God.] The Lamb of God, *i. e.* of the Father. He is in general his Father's Joy; who accordingly teſtified of him, *This is my beloved Son, hear ye HIM.* None knows Him, and what lies within him, his Virtue and Character, ſo well as the Father, whoſe Image He is. He learnt to know him eminently, (if we may ſay of God, that he learns any thing) ſaw a new Specimen of him, when He conceiv'd that Thought of creating a Heaven with all its Orbs, and this Drop in compariſon of the Univerſe, which we call the Earth, with the various Kinds of Creatures, and Man as their Prince; the whole being the Son's God-like Invention. Yet this, and all the Thunder of his Power as Almighty God, is not that for which he is here hail'd and greeted: but becauſe

* The Subject of this Litany, is the Wounds (and Life and Death) of Jeſus.

Digitized by Google

cauſe He is the *Lamb*, who ſanctifies and ſaves, by one Offering, all that ſhall be ſaved; whoſe Blood reſiſts the Peſtilence of temporal and eternal Death, and is become the ever-adored Spring of Life. But why God's, the Father's, Lamb? Not ſo much as he is an expiatory Sacrifice unto God, (for thus He is his own Lamb, having ſatisfied his own Juſtice) as becauſe the Father had only one ſuch Sheep, (ſee 2 *Sam.* XII, 3.) yet freely gave it up. 'Tis true, when it leap'd out of his Boſom to meet Death, Curſe and Deſtruction, ſtarted out of its divine Reſt into an Abyſs of Woe, cloathing itſelf with human Nature juſt as with a Veſtment of Pitch, that the Flames of Judgment, which muſt have conſum'd us, might prey upon it; the Father's Heart muſt in ſome Senſe have been tenderly touch'd: But ſtill He rejoic'd much more at the great Salvation, which his Boſom-Child ſhould effect. He is truly God's Lamb! for our poor Nature is productive of no ſuch Acts; we are not wont ſo compaſſionately to lay to Heart the Calamities of another Being: None could think in that Manner, but the Son of ſuch a Father!

Now we repreſent to ourſelves that firſt Salutation, the Son receiv'd from his Sire at returning to the Throne; which was attended with mutual Careſſes and Reſpect beyond all Conception. Yet an Echo thereof has been propagated in the Church here below, like a Sound thro' a Tract of Vallies, from Chriſt's Aſcenſion till now: And thus is our preſent *Hail!* an *Amen* to the Father's Addreſs.

Chriſt! have Mercy] This is not that *Miſerere* which comes from the hungry Ravens,

Digitized by Google

Pſ. CXLVII, 9. nor even which the human Soul, as ſuch, utters in its Diſtreſs: But 'tis the Voice of the Church on contemplating the Lamb of God. When we reflect, that Jeſus was bruiſed and wounded for all thoſe Abominations and Nuiſances which profane the Earth, and for us in particular, Hearts ſo poor and deficient, that He is forc'd to drag us along, and to hold his own conjugal Affection as a Magnifying-Glaſs, whereby to repreſent to himſelf our Grain of Gratitude and Love as if it was ſomething compleat and full; the Thought at firſt confounds and chills us, and we can only cry, Mercy!

Glory to the Side!] Here we obtain Comfort: The Holy Ghoſt goes on however delineating to us the ſame bleſſed Wounds, till at laſt they poſſeſs and inveſt our Soul and Body throughout with their own Holineſs and Felicity. For which, Glory is return'd.

O holy bleſſed Trinity! For our dear Lamb all Praiſe to Thee.] Here are two Ideas; firſt, Ye Holy Three! be praiſed, that one of *You* became a Man; ſecondly, that He became ſuch an ordinary meek Man, who might be ſtil'd a Lamb.

1. It was a Maſter-piece of the Holy Trinity, in training up the human Species for a high Happineſs, yet to prevent, by thus truly familiarizing two infinitely diſtant Natures, the Danger of ſuch a Fall as that of the Angels. Had God remain'd mere God without any Incarnation, we had all ſpeculated upon his Eſſence to Madneſs; unleſs we took that other turn, of brutiſhly not troubling ourſelves at all about Him. Some indeed have held,

Deus

Digitized by Google

Deus nec intelligitur nec intelligit; and ſome ſenſible Pagans at preſent ſay, "There is a God, but we „ will not come near him; He will deal with us „ according to his Clemency, but we are not form'd „ to underſtand that great Spirit; our Buſineſs is, „ to ſhoot Bears, and provide Food:" But all who had any thing of a contemplative Diſpoſition, would either, as the common Report goes of *Ariſtotle*, *Empedocles*, &c. have deſperately deſtroy'd, or at leaſt inwardly overſet themſelves, by their Enquiries.

In this View, 'twas a wholeſome Permiſſion of Providence formerly, to let that Kind of Devotion which might be call'd ſuperſtitious, and which Philoſophers deſpiſe ſo much, prevail among Men; it being a Medium between thoſe Extremes. 'Tis true, it ought to have remain'd within the Regulation (particularly, of making no Image) fix'd by the Patriarchal and *Jewiſh* Diſpenſations. So it would have kept Mankind in a certain Equilibrium; amidſt all their Giddineſs and human Extravagancies, as well as their neceſſary daily Actions, ſuggeſted a conſtant ſacred Dread of an Inviſible Being, who preſided over them, and by his inviſible Meſſengers directed their Affairs for the beſt; and to whom by Preſents, Firſt-fruits, *&c.* they were to ſhew various Inſtances of Reſpect; all which was a good School.

But, from all theſe *three* things, *viz.* the Extremes of a groſs Unacquaintance with God, and dangerous and fatal Searches into that Abyſs; and alſo the puerile timorous Kind of Worſhip; we are now deliver'd by that one bleſſed Conſideration, That

Digitized by Google

That *our Creator is become a Man:* the Divine Eſſence has at laſt granted an Image which we may take Pleaſure in, and our everlaſting Object has once been ſeen.

2.) Had He been a Perſon of Eminence, of regal or pontifical State, all inferior People would have found themſelves, in their own Ideas, excluded from him. But he became like the main Bulk of Men; yea, the very Outcaſts were his Companions; and himſelf a poor Sheep, one of thoſe with whom no Ceremony is uſed, and who are every where oppreſs'd: He was on a Level with common Life, and its Hardſhips.

What now can deter any from him? By the Nature of things, all Mankind ſhould perceive a warm Drawing towards their Maker and Saviour, who is ſo adapted to them all.

Indeed when they think further, *how* he became a Saviour, that it coſt him his Blood, that He muſt give up the Ghoſt, after having felt the Wrath of God with moſt piteous Anxiety and Conflict, in order to procure Abſolution for us; then the Joy, for a while, is ſomewhat damp'd. No other ſevereſt Preaching of the Law is equal to this: The ſinful Man, who in his firſt Alacrity was going to welcome God into our Neighbourhood and Company, is ſtruck back at once by the Reflection, what Treatment was brought upon Him by his own Creatures, yea how he himſelf has behav'd towards Him and his Grace! However, when this Grief alſo is pacified by our Saviour's Friendlineſs and Sufficiency; from thenceforward we enter already into eternal Life, and

ſing

Digitized by Google

ſing one Pſalm of Thanks after another to the Holy Trinity on account of the Lamb.

From all Self-righteouſneſs, Keep us O dear Lord and God!] Self-righteouſneſs and *Deiſm* are properly one thing. A virtuous Deiſt is convinc'd of a Supreme Being, who can reward and puniſh; an awful Senſe of whoſe judicial Inſpection induces him to live orderly. This is the Foundation of Heathen Morality; and whoever inwardly ſtands on no other Bottom, tho' he may have read ever ſo much about Chriſtianity, is ſtill a Deiſt: Whereas to have a Share, thro' Faith, in our Creator as incarnate and ſuffering, and in the Atonement and Reſtoration wrought by Him, tranſlates us at once out of that Scheme, and therewith roots out all Self-righteouſneſs at the ſame time. As long as a Man conſiders God merely as a *Minos* or *Rhadamanthus*, he cannot but reflect openly or ſecretly how far he may have deſerv'd his Favour, think himſelf better than others, and ſomewhat recommended, by having done ſo much Good, and refrain'd from ſo much Evil; and cheriſh an Antipathy to any free Grace: But during all this time, he is ſo far from the CHRISTIAN Religion, that he hates the firſt Principle of it. For as ſoon as this is received, we on the other hand abominate all that is *ours*, and cannot let a Grain of it paſs; ſince the Syſtem we ſubſcribe to, makes the Redeemer alone to be the Cauſe of all Salvation, Sanctification and Merit, whether in Time or Eternity.

Indeed 'tis poſſible, ſome may adopt this Chriſtian Notion without a Chriſtian Experience of Heart,

Digitized by Google

Heart, ſhun Deiſm, and (as is ſaid of the ſuperficial Sort of *Lutherans*) crudely glory in a Saviour they have never laid hold of. But, in the firſt place, this Abuſe is pretty well hiſs'd out of the World; and ſecondly, theſe can ſooner be converted to Him whoſe Merits they acknowledge by rote, than the Self-righteous.

In an Aſſembly of Brethren or real Chriſtians, Self-righteouſneſs is a very loathſome thing; and ſince in our Syſtem there is no Place for it to ſubſiſt, it really comes into Oblivion. Yet ſuch Perſons who have formerly been much tainted with it, if they do not readily paſs over to Grace, but waver in their Mind, and ſupport themſelves a little *out* of Chriſt, may incur the next thing deprecated.

From all Chaſtiſement-Dryneſs, Keep, &c.] This is a ſtiff and jejune State of Mind, where the Perſon cannot without Affectation rejoice childlikely in our Saviour's Wounds, like his Fellow-Members: And he is left thereto out of Mercy, in order to bring him to himſelf. But if he can take Complacence in this State, and reconcile himſelf to it, he becomes at laſt a Deiſt again.

From Grace without Blood, &c.] It can't be ſaid of ſome Men's Thoughts and Actions, that they are a Fruit of mere Nature; there is rather a Prelude of Grace, and ſuch Perſons, as Favourites of the Saviour, will be led forward in a ſtreight Line into his Arms, if they do not at the Criſis thwart his Views, and particularly don't miſtake the preſent Attainment for the whole. There is Danger of this, becauſe they are conſiderably different from other People, and by moſt accounted Child-

Digitized by Google

Children of God already; the Holy Ghoſt having indeed given them a Foretaſte of many future Mercies and Privileges. Sometimes the fitting of them, by particular Inſight, for ſome Work they are ſpeedily to do for our Saviour, is the Reaſon of this *Hyſteron-proteron*. But ſtill, tho' they reſemble Members of Chriſt, it is attended with a Dryneſs, not penal like that above-mention'd, yet monitory, to ſhew they are not arriv'd at their Haven.

This Grace, tho' not yet endow'd and moiſt with Blood, like that of Believers, is, in the World, worthy of Reſpect, being a Gift and diſtinct from Self-righteouſneſs: But yet we pray, that in a Congregation, things may not ſtop here. There all muſt be, according to *Heb.* IX, 21. Therefore,

From Hearts unſprinkled with Blood, &c.] We muſt obtain once for all, as it were pour'd forth on our Heart, that Blood which was ſhed for our Sins and thoſe of the whole World. Under which Operation, any former Strictures of Grace, which were not without Alloy of Nature, are eclipſed and vaniſh. A Man finds himſelf, in many reſpects, meaner and leſs accompliſh'd, than he ſeem'd to be before. So upon deep and inward Conſideration, he cries out, "To what Purpoſe ſhould „ I any more patch up my own lame Qualifica- „ tions? I will rather receive all from Thee, O „ Lord! Take me as I am; give me a new Form, „ and the right Stamp, by dipping me throughly in thy Blood." When this is done, all Clogs and pernicious Adheſions are waſh'd off from the Heart; and it remains not only free, but has now its

Digitized by Google

its own Bed, like that of a River, to ſwim and move along in; which being fed from the Springs of Jeſus's Blood and loving Heart, ſhall never more be found dry. Thus the Root of our ſpiritual Life, and Seat of all the Powers, the Heart, muſt once let go and forget itſelf, melt down into its Saviour's Wounds, and get ſuch a Connexion with the Blood of Propitiation, as admits of no poſſible Divorce.

From all Beauty without a Lineament of Blood, &c.] When the Heart is rectified, the Ideas of Redemption, and Impreſſion of Jeſus's Death, will appear in the very Countenance; and no Beauty deficient in this Particular can we allow of. Then what is ſaid *Cant.* 11, 14. will be true, without our reflecting thereon. But the Comelineſs of pardon'd Sinners has this Peculiarity, that each inwardly prefers his Neighbour before himſelf; and bluſhes and wonders, that the Saviour could ſo highly love *him*; whereupon that Blood that paid for their Sins, as it were riſes ever in their Faces.

From Indifferency towards thy Wounds, &c.] 'Tis too much taken for granted, that all People believe the *Atonement*. The Faith thereof has indeed always been profeſs'd; and Time has been, when any who ſpoke againſt it, would have forfeited his Civil Liberties: But yet whoever cordially inſiſts upon it, will be thought ſingular. It was an ineſtimable Mercy ſhewn to us, that we directly began our Faith at this Point; did not make it our tenth or twelfth Article, but our conſtant Subject; and, as *David* ſays, *Pſ.* xvi, 8. *I have ſet the Lord* (in the beſt Conception of Him

Digitized by Google

Him then to be had) *always before me*, ſo we did ſet Him with all his Wounds, the preſent *ſummum Bonum* of Souls, continually before us. There is a Promiſe belonging to ſuch Practice, *Becauſe thou haſt kept the Word of my Patience, I alſo will keep thee from the Hour of Temptation, which ſhall come upon all the World, to try them that dwell on the Earth.* But as from one Age to another the keeping of this Word comes more into Diſuſe, and even the old Forms and Language are in danger of being diſcarded, we can't help it if we ſhall become thereby diſcriminated as ſome diſtinct Religion.

That none of us may grow indifferent towards Chriſt's Wounds, we always bear in Mind, that we are juſtified only by his Blood, and what we ſhould be without Him! tho' in the Proportion of our Reflection on our *own* Miſery, and on *his* Wounds, we differ from many other pious People. They dwell on the former, and juſt comfort themſelves with the latter in all Diſtreſs; but we dwell properly on the latter, and are juſt humbled by the former amidſt all Grace and Happineſs. Both however meet in the End, and to the different Make of Minds (thus right in the main) God condeſcends.

From the Eſtrangedneſs from thy Croſs, &c.] The Croſs means a certain Form and Character, which the great God our Saviour at preſent maintains. He rules, and does what pleaſes Him, ſupports and bleſſes his Church, yet all under the Form of the Croſs; that is, without forcible Me-

Digitized by Google

thods or outward Pomp and Appearance, and with a Mixture of Suffering and Patience. Now if we would purſue our Point in another more ſtately Manner, or if any thro' Succeſs and Praiſe ſhould come off by degrees from the Croſs's Ideas; this would be the Error here pray'd againſt.

From being weaned from thy Side, &c.] The End of our Being is, to be embrac'd in his Arms, and placed near his Side. But we muſt alſo be within the pierced Side; for we are to *abide in Him*, Joh. xv, 4. And as the corporeal Creation is incloſed by his Divine Omnipreſence: ſo the reſtor'd ſpiritual Creation has its proper Home in the Opening of his Side; where all his Merit was ſumm'd up, and whence the Blood ſo burſt out for the ſanctifying of our accurſed Earth, *Joh.* xix, 34 So long as any thinks Bride-like, there is no Danger of his forſaking this Object: But ſhould he grow heedleſs, and not with Tears pray to the Saviour for the Maintenance of his bleſſed Lot, eſpecially when it ſeems in the leaſt infringed, he may become at laſt weaned from the whole, and therewith drain'd of Life.

From talking of thy Blood without Unction, &c.] The Diſcourſe of a poor uneloquent Man, that would be contemptible to any Critic, can, when he himſelf poſſeſſes it, convey a Feeling of the Blood-purchaſed Grace to others: But on the other hand, if any, with an empty Heart, ſhould preſume by mere Dint of Intellect to imitate the Speech of the Children of God, it would, in a Congregation, be perceiv'd and abhorr'd; and if not,

Digitized by Google

not, might pave the Way, at a long Run, for the greateſt Miſcarriage of all,

From the Sin unto eternal Death, &c.] Where a Perſon has in ſome ſort drawn nigh to the atoning Blood, and yet not become bow'd in his Spirit thereby, but on the contrary by a certain diſdainful Callouſneſs has abſolutely ſurmounted, and got quite *above* all Impreſſion from this Myſtery any more: what *further* Means is there in Reſerve to help him? *Heb.* x, 26, 29. The Corpſe of Jeſus muſt proceed to make us Jeſus-like, or elſe not be aſſay'd or made Trial of.

Thy painful Primogeniture make our Manhood dear to us!] (Here we paſs from Deprecations, to the Meditation of our Saviour's Life.) In general, as from *Adam* ſo many Millions in this World have branch'd forth; ſo is Chriſt the appointed Father of a new Generation: And now 'tis an Advantage, to have been ordain'd a Man; only each muſt alſo be coagulated afreſh (*Job.* x, 10.) with and thro' his meritorious Blood.

The Exit out of this Life is a Sleep for the Body, but the Entrance into it is always laborious; and ſome have penſively and rationally regretted, that ſuch an unprofitable Creature as Man uſually is, who will only prove a Burden to the very Earth, ſhould in ſo operoſe a Manner be produc'd into the World! Nor is there any ſatisfactory Anſwer, till we conſider that our Infant-Saviour ſtruggled once even ſo to the Birth, and thus has render'd our Exiſtence alſo ſomething valuable.

Digitized by Google

Now our Day of Nativity is as good (*Eccleſ.* VII, 1.) thro' that, as our Day of Death thro' his giving up the Ghoſt; and the Act of Child-birth can every time be thought on with Reverence by a whole Congregation.

Thy holy firſt Wound help us to the Circumciſion of the Heart.] There was an Honour, by Circumciſion, formerly affix'd to the Male Sex; but now 'tis Honour enough, that they are like Jeſus and repreſent Him. Only the Heart muſt be circumciſed, and his firſt Wound on the eighth Day muſt ſeal our whole Perſons for Him in Holineſs.

Thy Childhood, help us to Children's Joy.] The firſt remarkable Stirring of Grace among our Children formerly, was occaſion'd by their hearing, that Jeſus had been a Child. 'Tis the Nature of little Children, (except when ſomething pains them, and then they ſhew it) to ſmile and be chearful; whence Parents are forbid to provoke them, *Col.* III. which ſuppoſes their firſt Ideas many times to be right and innocent, if not broke in upon; and even Beggars Children can be ſerene and delighted with ſomething. It were to be wiſh'd, we could always remain ſo; tho' the wiſe World annexes Contempt to a Child-like Character. " Beſides, muſt we not (ſay they) have a rational Foreſight of Dangers? " But they don't know, that a Man who lives in Connexion with his Saviour, is a ſort of Tranſmuter of Metals, ſanctifies the Circumſtances that ſurround him, and (often without reflecting thereon) eſcapes the

Digitized by Google

the hurtful Part of them. When we have truly committed ourſelves to Him, there is no Power in Heaven, on Earth, or under the Earth, that can invade or annoy us; nor is it well-judg'd at any time to be terrified for our own Perſons.

Yet even ſuch Advantages of Childlikeneſs (when 'tis not put on, but real,) are not the neareſt Recommendation; but a Thought, how the Child Jeſus certainly play'd, and knew nothing of the Danger from *Herod* and *Archelaus*; nor, on the other hand, what Honour was ſhewn him in the wiſe Men's Viſit.

Thy early Exile teach us to be every where at home.] 'Tis recorded to the Praiſe of the *Rechabites*, that purſuant to their Father's Command, they dwelt in Tents: We do it without Command, Example is ſufficient. As our Maker's obſerving a Sabbath after the Creation, and afterwards reſting in the Grave, endears the Sabbath to us: So we are wedded to no Place, however agreeable, but are only intent upon ſerving the Will of God in our Generation wherever we are; becauſe we remember, how early the young Child and his Mother were forc'd to fly into *Egypt*.

Thy Entrance on Maturity of Age, ſanctify our Youth.] This is plain of itſelf; and each Sex reſpectively can lay Claim to the Sanctification.

Thy Diligence at thy Leſſon, make us inſtructed to the Kingdom of Heaven.] Study is certainly a hazardous thing, and the Thirſt of Knowledge has often

Digitized by Google

often had bad Effects, 1 *Cor.* VIII, 1. We diſapprove in general the making a Science of ſpiritual Matters, and learning them by Form and Anticipation: For we think, (indeed in the World the Caſe is different) that in a Congregation, where the Fall and Redemption are continually ſpoken of, every one might learn Divinity, juſt as a Peaſant's Child inſenſibly learns Huſbandry from his Father and thoſe about him, and as he learns to put on his Cloaths, and acquires the whole Compaſs of his Mother-Tongue. Yea, it were to be wiſh'd, that all Notions might remain broken and ſever'd, like the Strokes in an optic Figure, until the feeling Heart ſhould once be plac'd upon them as the poliſh'd Cylinder, and connect them for itſelf into a Syſtem. Yet notwithſtanding, our Saviour, by his Diligence alſo at his Leſſon, (a Proof of which we have, *Luk.* 11, 46.) left us a Pattern.

'Tis not neceſſary to enquire, what ſort of Points He, according to the Rule of thoſe Times, might be oblig'd to learn; for he affected no ſingular Courſe: The Holy Spirit however aſſiſted him, to ſeparate and glean *aurum ex ſtercore*. A Child of God to this Day, tho' deſiring only to be inſtructed to the Kingdom of Heaven, will ſubmiſſively go thro' what is ſet before him in a *Gymnaſium*; and many things will really have their Uſe afterwards. The Learning unto Salvation for each Soul privately, lies in a very ſmall Circle; but for the ſake of others, there muſt ſometimes be one a little larger: The former is proſecuted with

Digitized by Google

with all the Ardor of the Soul; the latter, only becauſe Need and Charity requires. And this Need would almoſt ceaſe, but for ſpecious Errors, or a captious World around us.

Thy holy young-Man's-State be the Garland of the Single Choirs.] Our Saviour liv'd above thirty Years in the World, and always ſingle, which was not uſual among the *Jews*: (for He had done enough barely by aſſuming Humanity, and was not to leave any Poſterity behind him in the common Way; his great Marriage alſo was to be hereafter.) This is the Meditation for, and reflects their proper Dignity upon, thoſe who continue ſingle after they are grown up.

Thy precious Sweat at thy Labour, make all Labour light to us.] The common Paſſions and Motives which ſtir others to Induſtry, not weighing ſo much with Children of God, it might well be apprehended, that they would be more ſluggiſh: but there is one Argument for the contrary, that with them is always ſufficient, the Example of Jeſus. Thus even the ancient Penalty is no more what obliges them to ſweat, *Gen.* III, 19. (and thereby ſeaſonably prevent the Diſorders and Vagaries, which might attend the idle:) But properly 'tis the Remembrance of Him, who in general was ſo aſſiduous all the Day, that often he had not Leiſure ſo much as to eat, and many times ſpent the Night in Prayer, *Mark.* VI, 31. This refreſhes one under tireſome and oppreſſing Affairs. But more particularly,

Digitized by Google

Thy Faithfulneſs in thy Trade, make us faithful in our Part.] Philoſophical People, and others too, are ſtrangely nice about their Employment, whether it be important enough for them? To remedy which, Divines have juſtly obſerv'd with *Luther*, " that a poor Maid-ſervant in ſweeping the Room, may ſerve God as highly, as a Profeſſor in his Chair; " and that the little Inſtances of Faithfulneſs, which no Eye ſees or regards, are often more priz'd by our Saviour than the moſt illuſtrious Atchievements. This is exceeding true: but ſtill the chief Reaſon, why we ſhould be faithful in our Part, (whether it be to clean, or preach in, the Houſe of God; to work in a Shop, or convert Heathens; to be a Plowman or Carrier, or to direct a Body of Men) is our Saviour's Faithfulneſs in his Trade.

He was a Carpenter, *Mark.* VI, 3. What an Occupation was this for the God of all Gods? Could none elſe ſerve the Neighbourhood in that Quality? He might well have thought, My Moments are precious, and I have greater Things to accompliſh! Yet he did not break off before the Time, but continued in this Obſcurity about eighteen Years; and that not like a *Pythagorean* Candidate, who in his ſelf-admiring Silence prepares himſelf to ſhine hereafter, but as a real labouring Man. (Hence when he began to act as a Prophet, he was ſo tender of ſtaggering the People among whom he had liv'd from his Youth, who had known him as an honeſt Man, but nothing particular; and ſince it was difficult for ſuch to believe,

Digitized by Google

lieve, did few Miracles before them.) His humble and punctual attending an Employ which the Condition of his Parents ſuggeſted to him, teaches us not to look out very far, what Work (lawful and uſeful) we ſhould ſet our Hand to.

Thy great Simplicity make us averſe to Criticizing.] Sound Judgment, and Criticizing, are different. The former is a Gift enabling us to chooſe the beſt, or at leaſt avoid what would be hurtful; and properly 'tis applied only to Matters that concern us, which we neceſſarily muſt diſſect and define: This is very conſiſtent with Simplicity; as that is a happy Diſpoſition, not to engage in judging of things, which we may wholly, or as yet let alone; and there are many ſuch. But a criticizing Temper implies a Forwardneſs to judge, from a vain Complacence taken in Judging. Such a Man is like ſome peeviſh Inſect, that has its Sting always out, and has much more offenſive than defenſive Ability: And as he ſpares no Subject, he is in Danger of thoſe λογισμοὶ, Reaſonings and high things, that exalt themſelves againſt the Knowledge of God and Obedience of Chriſt, 2 *Cor.* x.

Jeſus, tho' He ſhew'd his Strength of Underſtanding on many Occaſions, and decided the moſt knotty Caſes, when it became neceſſary, with Preſence of Mind and Solidity; yet at other times did not chooſe to ſummon his Thoughts together upon a Point, but rather to leave it undetermin'd, *Luk.* xii, 14. *Joh.* viii, 4, 5, 6.

Digitized by Google

Thy exact Foundation in the Scripture, make us all well-grounded in the Scripture.] What good Scriptural Foundation our Saviour always had, appears in all his Diſcourſes: *It is written*, &c.

Men's Sentiments about the Bible are widely different. Some, who would affect extraordinary Diſcernment, have found ſeveral Inaccuracies (in regard of Syntax, Chronology, Circumſtances of a Narration, *&c.*) to carp at. Others have thought, if they could not clearly vindicate ſuch Paſſages, the divine Authority of Scripture would fall to the Ground, and ſo have beſtow'd anxious Pains on the *Loca vexata.* In reality, theſe very Defects are the moſt ſtriking Proof of ſomething ſupernatural in this Book: They are a Sign that God has ſo tenderly and ſacredly preſerv'd it, that no Man was permitted in any Age ſo much as to correct it; which otherwiſe is uſually done in human Writings, when little Overſights are perceiv'd. Concerning the Compoſition itſelf, as the Differences of Nature ſubſiſt under Grace, the Holy Spirit lets thoſe whom He uſes, ſpeak and write, as to ſome Circumſtantials, proportionably ſtill to their Genius and Faculties; his Impulſe being of that Kind, to cauſe the ſeveral *Truths*, eſpecially the fundamental, moſt precious and divine ones, to be always bleſſedly and uniformly convey'd.

To be well-grounded in the Scripture, means chiefly, to be acquainted with the great Scope of it;

Digitized by Google

it; even ſo far, that we can diſcern preſently, whether a Propoſition agrees therewith or not? To be able to read it only in a Tranſlation, is no Detriment to this: we don't therefore eſpouſe any Error, nor forfeit the Power of any Truth; being ruled by the Analogy of Faith. By this means, we can paſs thro' all Parts and Chapters of the Bible without any Stumbling, and with conſtant Edification. Yea, we get the whole Book into our Heart, (not ſome ideal Word of God, but that bleſſed Written Word, which all Chriſtendom receives) and learn to think, pray and live in the very Spirit of the Bible.

If the Clue of Scripture is not held faſt, Extravagancies ſoon follow; ſome things will be too little conſider'd, and others too much. In general, the Sum and Subſtance of both Old and New Teſtament, is Chriſt.

Thy meritorious Ignorance, ſet Bounds to our Diſcoveries.] *He that increaſes Knowledge*, beyond what ſuits the Horizon of his preſent State, *increaſes Sorrow*, (Eccl. 1, 18.) and grows impatient in one View or other; but keeping within the Limits the Creator has ſet, we can be chearful and active. Theology, as ſtated in the New Teſtament, is familiar, and a great Bleſſing: What will be, after the Soul is fled out of this Cage of the Body into the Air of Eternity, is out of our Sphere to imagine; all that now is, will indeed remain, but more be added, which would at preſent overcharge our Thought. Yet, what ſhall recon-

Digitized by Google

reconcile Mankind to Limitations? With us, our Saviour's Example: He, as Man, did *not know* ſome things, *Mark* XIII, 32. notwithſtanding the cloſe Union of the two Natures. This was meritorious: Hereby he has acquir'd Power now to *ſhew* this or that *unto his Servants*, Rev. I, 1. and purchaſed for the meaneſt of his Children, in what pertains to Salvation and Godlineſs, a Kind of univerſal Knowledge: but purchaſed alſo for them an Ignorance of things beſide their Purpoſe.

Thy Exemplary Devotion at the Temple, make us faithful in our Religion.] The different eſtabliſh'd Religions among Chriſtians, are rather a divine than human Invention; and, in themſelves, are not the *Babel* ſome have ſuppoſed. There is Ground to think, that there are National Religions; I mean, that ſome Nations will never proſper, but under ſuch or ſuch an Eccleſiaſtical Conſtitution; And particularly, when at the Reformation ſome Lands became *Lutheran*, and others *Calviniſt*, that this was directed by Providence. All Men agree, that Bodies of this Kind are call'd viſible Churches of Chriſt only *in ſenſu ſynecdochico*, that is, there are many worthy and living Members of his amongſt them, mix'd with more that are not ſuch: This will hardly be alter'd; and yet the Religions, notwithſtanding, ſerve unto good and ſaving Purpoſes.

Yea, each Denomination is generally poſſeſs'd of ſome Jewel (a Clearneſs of Truth, or valuable Temper) peculiar to itſelf. Sometimes indeed we muſt

Digitized by Google

muſt ſearch deep for it, becauſe it will be cover'd with Rubbiſh: but he that has attain'd a right Inſight, where the Excellence and wholeſome Solidity of his Form or Syſtem lies, and is faithful to it, can give his Profeſſion a Luſtre before all unprejudic'd Fellow-Chriſtians, ſo that they muſt ſay, " In *that* reſpect we ought to learn of thoſe People!" As to the Ancient *Brethren*, being prior to the Diſtinctions between Proteſtants, they maintain a general Connexion with all; and 'tis the Principle of theſe plain Servants of Chriſt, who concern themſelves with nothing but Catechetical Truths, on the one hand indeed to preſerve their own Jewel, (*viz.* that they have ever aſſerted the Poſſibility of ſome ſtricter New-Teſtament-Church) but yet, at the ſame time, to acknowledge whatever is laudable in other Denominations.

What then is the Advice they, for their part, give every Neighbour on this Head? "If thou „ wilt follow the Example of Jeſus, thou muſt „ not be ſo very forward to conceive Scruples „ againſt thy own Religion. All the Truths held „ forth to thee there, and which approve themſelves as ſuch to thy Heart, embrace gladly: „ and what does not ſo approve itſelf, let alone; „ yet ſtill maintain thy Reſpect and Affection for „ the Conſtitution itſelf.

Our Saviour knew that He liv'd in a faulty Church, which would in about ſeventy Years fall quite to Ruin, and be a Spectacle to the World. Yet he always took its Part, *Joh.* iv, 22. and to a *Sa-*

Digitized by Google

a *Samaritan* would not point out its Blemiſhes, tho' He did upon Occaſion to a Scribe or Phariſee. He was uninterruptedly punctual in his Devotion at the Temple, *Joh.* VII, 11. XI, 56. And his unuſual Warmth, *ch.* 11, 15. came from Regard for it; wherein He ſhew'd, that (as, on the other hand, to alter the Liturgy and Platform of a Religion, is commonly an unbleſs'd Work, ſo) to do one's Part towards ſupporting a Conſtitution in its native Decorum and Order, to improve it, and procure it as much ſpiritual Effect on the Hearts of Men as poſſible, is right, and agreeable to the Divine Ideas. He remember'd alſo the Honour due to the Prieſts, *Matt.* VIII, 4. *Luk.* XVII, 14. in like Manner as He taught us in *Matt.* XXII. to pay Tribute to the Magiſtrate.

Thy Faintneſs, and Weakneſs, make us ſatisfied with our Weakneſs.] 'Tis certain, that Jeſus was ſometimes faint, (*Joh.* IV, 6.) and things could affect him, ſo as to diminiſh his Strength. To mention only, when He was to raiſe *Lazarus* already buried, *Joh.* XI. It ended glorioufly, but it plainly tended to precipitate his own Death before the right Time, and was an intricate Act. We find him behaving otherwiſe than uſual, revolving many things in his Mind, *ver.* 33. and at laſt declaring his Solicitude in Prayer like a Child: His former authoritative and alert Manner ceaſed. We likewiſe are content, to feel that we are Men; provided only, that we do nothing thereby which can offend *Him*, and that his Power ſupports us all the while.

Thy

Digitized by Google

Thy Croſs's Theology remain our Confeſſion of Faith.] Our Saviour in his Time treated the Article of his Croſs and Death with much Secrecy, communicating it only to a few, (ſee *Matt.* xx, 17. *Luk.* ix, 28, 31.) and the Apoſtles preach'd it with a modeſt Conſciouſneſs of its being to the *Jews* a Stumbling-block, and to the *Greeks* Fooliſhneſs. It was however that Myſtery, which being told *in the Ear*, was afterwards to be *proclaimed upon the Houſe-tops*, Luk. xii. This was by degrees ſo largely fulfil'd, that after ſome Ages, the Saviour's *Croſs* became the higheſt Ornament in the Enſigns and Badges of civil Honour, and in all public Solemnities; yea the Crowns of Emperors bore a Memorial, that God had died on a Croſs for the Sins of the World. So it was to be, in order to ſhew the Mightineſs of his Power, who has undertaken *that at the Name of JESUS every Knee ſhall bow*, Phil. ii. And in Fact, what the Scripture calls the whole Earth, has done it over and over: The οἰκουμένη, or *Roman* Empire, ſoon embrac'd his Doctrine, and they were only ſome *Barbarians* who remain'd ignorant of it.

But even by occaſion of this Univerſality of the Teſtimony, and its being mix'd likewiſe with worldly Greatneſs, the Reality of it in the Heart decreaſed and was loſt. This *we* now recover again; in an Age, when alſo the Oſtentation and ſecular Glory of that Myſtery is pretty throughly evaporated: By which means, the Word of the Croſs

Digitized by Google

Croſs is likely to become once more, as at firſt, ſuch a Tenet or Confeſſion of Faith, as more and more openly divides Mankind, *viz.* real Chriſtians from nominal. For the Majority, tho' ſtill allowing the Bible, admire chiefly other things in it.

Now the Queſtion is, what are we to do? ſhall we, to avoid a reproachful Mark of Diſtinction in the World, diſſemble the very nobleſt Point in all Theology? Or ſhall we not rather with a ſteady Forehead avow before all Men the Article of the Croſs, in ſuch Words as *Luther's* Paraphraſe on the ſecond Part of the Creed? - - - „ I believe, that Jeſus Chriſt (very God, be„ gotten of the Father from all Eternity, and „ very Man, born of the Virgin *Mary* in Time) „ is my Lord; who hath redeem'd, purchaſed and „ won me, a loſt and condemned Man, from „ all Sin, from Death and the Power of the De„ vil, not with Gold or Silver, but with his own „ holy precious Blood, and with his innocent Suf„ ferings and Death, that I might be his own, „ and live under Him in his Kingdom, and ſerve „ Him in everlaſting Righteouſneſs, Innocency „ and Happineſs, *&c.*

Thy Authority to make a Laſt Will, endear thy Will to us.] There is a great deal of Impropriety committed in Teſtaments; People ſometimes ſhew their Caprice thereby, and take upon them to preſcribe farther than they have any Buſineſs: And yet again there are uſeful and reaſonable Wills, and Declarations of dying Perſons.

If

Digitized by Google

If ever any had a Right to make a Teſtament, it was Jeſus. In the firſt place, He was Son of the Houſe, *Heb.* 111, 6. never one Moment under Age, but always rightful Poſſeſſor of the whole conceivable Univerſe; ſo that He had a vaſt Inheritance to diſpoſe of. But theſe Things he had already depoſited with his Father, at the Time when He emptied himſelf, (ἐκένωσεν ἑαυτὸν, *Phil.* 11, 7.) and ſtoop'd into the Womb of a human Mother, as into his firſt Grave; and therefore they were not the Effects and Treaſures now under Conſideration. The preſent Subject was *Souls*, the inward Affair, the Church; and his Proviſion, in this regard, conſiſted particularly of three Clauſes. 1.) He left his Followers what might thro' all Ages ſubſtantially comfort them in reſpect of his Departure from them, by bequeathing them his Fleſh and Blood, *Matt.* xxvi, 26. 2.) He engaged his Father to ſupport his People in the peaceable Enjoyment of his preſent Teſtament, *Joh.* xvii. And 3.) as he was going to expire, He added a Codicil more, *Joh.* xix, 25. call'd his Mother and *John* to him, applied to them what was mention'd in *ch.* xvii. of being *one* Soul and Spirit, and thus fix'd the firſt Link to that Chain of ſo many thouſand Believers and Church-members, that were to follow, purſuant to *verſe* 20. of the ſaid Chapter.

His Right to make ſuch Diſpoſitions, is to us undoubted, and firm like the Mountains of God, *Pſ.* xxxvi. And therefore is his Will dear

Digitized by Google

to us; we are not out of Countenance about it; we are careful to enjoy it to the full, to understand Him right, his obvious and yet deep Sense, and (as far as it belongs to *us*) to fulfill his Intentions. For,

Thy Testament confirm'd by Death, remain the Rule of thy Heirs.] A Testament *is of Force after Men are dead*, Heb. IX.

He has actually made one, and the Reformed very properly at the holy Eucharist sing the CXI^th^ Psalm, *He hath made his wonderful Works to be remembred, the Lord gracious and full of Compassion. He will ever be mindfull of his Covenant.* We see, it is a very short Testament: for he has bequeath'd us *Himself*, and given all equal Shares, or rather each the whole. He has assur'd all who can believe it, that they shall have Him still as sufficiently to all Intents and Purposes, as when he liv'd on Earth; that if they *love Him* (as the Saying is) *so that they could eat him*, it shall indeed be verified, and He will pass into their Substance, and come under their Roof; so that whoever sees them, shall never any more see them alone or out of Christ, but in an Union with their eternal Husband, always equal in itself, tho' sometimes brighten'd by solemn Rites.

This is the Rule of his Heirs: And is what properly gives the killing Blow to the Moral and Legal Way. Not as if to act justly, and walk unblameably, were burdensome to us, and therefore

we

Digitized by Google

we could not bear a few Precepts inforcing it! God forbid; Children of God are entire Friends to the Law, nor does it embitter *them*, or work Wrath and Concupiſcence in them, (*Rom.* iv, 15. vii, 8.) they could *agree* very well with Rules and Injunctions. But the real Matter is, all this Holineſs ought now to follow of itſelf. This is a Conſequence from the very Teſtament, ſince Chriſt has endow'd us with Himſelf, and dwells in us eternally. Hence the one Rule muſt be, "I live no more, but He lives in me! My Hands, Feet, *&c.* are *his*, and for Him, ſince I have obtain'd Peace and Forgiveneſs!"

The Executor of thy Will, bring the ſcattered Children of God together into the Ark of holy Chriſtendom.] (*Joh.* xi, 52.) Our Saviour has indeed two Executors of his Teſtament. What Office He has committed to his Father; we ſee in *Joh.* xvii. He ſays, "*Father! I will, that they whom* „ *Thou haſt given me, be with me where I am; that* „ *they may behold my Glory.* This World is cer- „ tainly very inconvenient for them; the Air and „ all Circumſtances reſiſt that which they purſue; „ and even the diſtant Machinations of the God of „ this World are dangerous. However, I can't „ reſolve yet to remove them out of it; for they „ muſt be Witneſſes and Monuments of me to „ Mankind: Therefore, only *keep them from the* „ *Evil.*" Wherever then the Father ſees any, whom He can account a Plantation of his, *Matt.* xv. 13. and to belong to his Son; He guards them as with a Pillar of Cloud and Fire.

Digitized by Google

But the Holy Ghoſt's Part is, to *bring* the diſperſed Children of God to the Enjoyment of this Safety, which is within the Ark of the holy Chriſtian Church, (ſee *Joh.* xv, 26. *Acts* i, 8. viii, 29. 1 *Cor.* xii, 13.) Every one who can rejoice in Heart that he is thus brought home, knows beſt how the Holy Spirit has by the Hand led him thither: And the abſolutely neceſſary Qualification for Reſt and Fellowſhip with all the Elect, is, to be a true and unfeigned ſpiritual Beggar like them, and thereupon enter totally with them into free Grace and Righteouſneſs, yea into the Redeemer's Body and Soul.

Thy Shuddering at thy Sufferings and Death, ſhame the Intrepidity of Witneſſes.] We read, that Jeſus *began to be ſore amazed* in the Garden of *Gethſemane*, Mark xiv. pray'd to his Father, (tho' ſtill reſigning himſelf in the Cloſe) if poſſible, to have that Diſtreſs on account of human Sin ſhorten'd; and even ſweated Blood thro' the Acuteneſs of it. He did not die himſelf with that undaunted Magnanimity, which He enabled his Martyrs afterwards to do. But ſhould we be tempted at any time to behave towards the World with ſome falſe Bravery and Impetuoſity of our own, this Image of our Saviour checks ſuch a Spirit, that might tend perhaps to our Fame, but with ſome Detriment to his Cauſe: We learn to lay aſide the ſwaggering Air; and if our Life (as may well happen) is to be ſacrific'd, we yield it up with ſuch a mild Conſtancy, and with ſuch a child-

like

Digitized by Google

like and reſpectful Diſpoſition even towards the Tyrants themſelves, as muſt leave a good Impreſſion on every Heart.

Thy Determination with thy heavenly Father, that it ſhould be at thy own Option, to ſuffer or not; be our invincible Proof of thy ſelf-ſubſiſting Divinity.] As ſoon as we can look a little into this Myſtery, our Saviour becomes ſtill a thouſand times dearer and more valuable to us, than He was before. How can we ever recompence his Faithfulneſs? —— But wherein then did it conſiſt? It conſiſted in this, that he was not obliged to do what he did. "If, ſays he, even „ now (ἄρτι, *Matt.* xxvi, 53.) I choſe to ſtop „ ſhort, and ſuffer nothing farther; my Father „ would ſend me as many Legions of Angels as „ I deſired, and neither the City of *Jeruſalem*, „ nor the whole World would be able to touch „ me. For upon this Footing the Work was „ plac'd, that I ſhould do what I, when even in„ carnate and having that Experience of human „ Nature, ſhould think proper." At laſt comes a holy Angel, *Luk.* xxii, 43. to ſee how Jeſus had reſolv'd: Jeſus thereupon gives him a Cupfull of his freſh bloody Sweat, to carry and lay upon the Altar in the Holy of Holies; with this Anſwer, "I am determin'd to ſuffer, and pay the „ Debt of my Creatures!" (This Scene is enough to fill our poor Soul and Body with Trembling and Aſtoniſhment; as Men, we can't be unconcern'd, having indeed help'd to occaſion it:

Digitized by Google

Yet when we have ſurrender'd ourſelves to, and live in Him, the Breath of Chriſt's Torments does nevertheleſs ſweetly fan our Faces.)

He ſpoke alſo quite plainly ſome time before, *Joh.* x. " Don't think that I am compell'd: *My* " *Father loves me*, is pleaſed, and makes me the " moſt honourable Acknowledgments, *becauſe I* " *lay down my Life. None taketh it from me, but* " *I lay it down of myſelf; I have Power to lay it* " *down, and I have Power to take it again.* The " State of things between me and my Father is " ſuch." —— " O Man! (might ſome one ſay) what Words are thoſe? Altho' thou be a great Prophet, and more than *Abraham*, *Moſes*, and all Saints, yet ſure thou art a Creature, and as ſuch, bound to fulfil thy deſtin'd Taſk, or be caſt into Hell for thy Rebellion." — " It would be all true, (would our Saviour reply) if I was even the nobleſt Creature: but I am not, I am the Creator."

Thy willing Paſſion, teach us the ſuffering State.] That Jeſus ſuffer'd voluntarily, appears by all the foregoing. We learn from it the ſuffering State, a cordial Inclination to bear all, and to practiſe that good Advice, *Whoſoever ſhall ſmite thee on thy right Cheek, turn to him the other alſo.* The Spouſe of a ſuffering Bridegroom muſt not be without Stripes herſelf.

Thy holy Blood-Baptiſm, ſpread its Fire all over God's Earth.] When *Pilate* brought Jeſus forth,

Digitized by Google

forth, in the Robe that had been put upon him, and dropping with Blood, and thus ſhew'd him to the People; he reſembled a new-baptized Perſon in the primitive Church, cloath'd with his baptiſmal Veſtment. And that He really had juſt received a Baptiſm, we find by *Luk.* XII. *I am come to ſend Fire on the Earth, and what will I, if it be already kindled? But I have a Baptiſm to be baptized with; and how am I ſtraitned, till it be accompliſhed?* The ancient Fathers uſed to ſay, that thoſe who underwent Martyrdom before Baptiſm, were, inſtead of Water, "baptiz'd in their own Blood:" This Idea was right, only ſeparating Merit from any other Blood but Chriſt's.

That *the Earth is the Lord's*, (1 *Cor.* X.) is acknowledg'd by all in a general Senſe: But that the whole Earth is deliver'd from its Curſe, hallow'd, and has receiv'd a holy Chriſm, (by virtue of which every wild Foreſt, every miſerable Corner, yea even infamous Places, are not without Capacity, that in them a Soul can be ſeized on by Jeſus, ſnatch'd out of its Deſtruction, and ſaved) is a Point of our Faith as a Congregation. We look upon the Earth and all its Inhabitants to be the juſt Inheritance of the Lamb, and don't allow Satan the leaſt Right more to one ſingle Soul. This is the Effect of Chriſt's Blood-Baptiſm. The Man Jeſus Chriſt has been ſolemnly conſecrated a Prieſt for evermore, a Parent of the New Creation and a ſecond *Adam*, a Reſtorer of things that were ruin'd and periſh'd, a Surety for Crea-

Digitized by Google

tures deeply in Arrears, who muſt have ſat and rotted eternally in their Dungeon.

His *Blood* ſprinkles us now thro' all Ages, and ſprings up into eternal Life. The Operation is compar'd to Fire; ſuch a one as is ſometimes ſet to a Wood, and never ſtops till it has reach'd its intended Boundary. Whoever caſts an Eye of Faith upon that Candidate, who was formerly baptiz'd in his own Blood; the Contemplation, like a ſtrong Flame, (*Cant.* VIII, 6. 7.) melts him down, and he becomes a new Man.

Thy Sweat in thy Agony, bedew our Souls and Bodies.] A few Words on this Agony of our Saviour, as it happen'd to Him, and a few Moments of that juſt Senſe we ought to have of it, would be ſufficient to make us ſwoon away: But I will haſten to the Benefit accruing to us. Our Saviour all his Life was in a burden'd and conſtrain'd Poſture of Mind; and was not that ſort of Man, which we at preſent are, from the Knowledge we have, that by his Paſſion He has procur'd us everlaſting Joy. He was rather like ſuch Brethren of ours, who are ſtill ever terrified by their Miſery, and only now and then ſpy their Lot of Grace in the Heart of Jeſus. Even ſo had He his Sufferings for the Guilt of others, before his Eyes all the Time of his Miniſtry; and they were only lucid Intervals, when his private incomparable Bleſſedneſs darted into his Thoughts. But the Oppreſſions of *his* Life have merited Eaſe for *ours*; made us ſuch happy People, who have no Clog more to drag

Digitized by Google

drag along, no Fear of Death to keep us in Bondage, and whoſe ſerene inward State ſuperſedes the wearing any forced Frame.

The great and cardinal Juncture in his Life, doubtleſs was that, when by ſtrong Crying and Tears He ſtruggled for Grace and Abſolution in our behalf, and perſpir'd Blood from Head to Foot. Here, beſides his uſual Penſiveneſs, all poſſible Anxiety and Diſtreſs was accumulated at once, to make one laſt Draught for him; which He drank up ſo entirely, that if we now ſhould entertain a melancholic Deſign of ſatisfying for our own Sins, there is not a Drop of that divine Wrath left for us to taſte.

When we therefore pray, that his Sweat may bedew our Souls and Bodies, 'tis as much as if we ſaid, "Dear Lamb! Thou haſt finiſh'd the „ Penance for my Sins; thy ſacred Body has „ ſweated my Corruptions all out in thoſe ſu- „ pernatural Pangs; and this ſhall make me now „ a healthy and chearful Perſon." 'Tis a common Obſervation, that in the ſevereſt Illneſſes, and particularly the moſt ſuffocating Compreſſions of the Breaſt, if People can but ſweat, they recover: And thus when that concluding Sweat of his, (after which no farther Paroxyſm, Anguiſh, or Imputation of Guilt can approach him for ever) does once ſo paſs thro' us with Power, that our inward Man or new-born bridal Soul is not only freed from all former ſickly Obſtructions and Suffocations of Heart, but has none more to ap-

Digitized by Google

prehend in Time or Eternity; then are we true Evangelical Hearts. We beg however to have our ſpiritual Pores kept open, and that his balſamic Sweat would ſtill prevent (as it faithfully does) the gathering of our inherent Venom to a Head, ſo as to cauſe any thing that can be call'd Perplexity.

Chriſt's Agony ſhews the Heinouſneſs of Sin, (and for ever puts an End to all Purification by our own Strength) but yields alſo the Remedy; on account of which, the Sinner's Eyes are as fixedly turn'd towards Him, as the two Cherubs over the Mercy-ſeat look'd at each other.

Ye Scratches of the thorny Crown, mark us on our Forehead.] As good Senſe, Steadineſs, Honeſty, are legible in ſome People's Aſpect; ſo the Forehead of Children of God ought to have ſomething noble, (they being indeed one Day to wear Crowns, *Rev.* IV, 4.) yet indiſpenſibly join'd and ſhaded with the paſſive and meek Features, conformable to their Lord who was crowned with Thorns; and ſo that any one may gueſs, they would not call down Fire from Heaven, if they could.

Pale Lips! kiſs us upon the Heart.] It is like a *Hammer that breaketh the Rock in Pieces*, when thoſe ſame pale Lips, which ſhall once kiſs our Soul out of the Body, (as the *Jews* deſcribe *Moſes's* Death) do the firſt time touch our Heart. In the Book of *Job*, ch. XXXIII. there is a large Deſcrip-

Digitized by Google

Deſcription of a Converſion wrought in a *Viſion of the Night*; how the *Ears of Men are opened* to take in *Inſtruction*, which is perhaps farther explain'd by an Interpreter, one among a thouſand; and how by ſome awful Impreſſion (ſee *ch.* IV, 12.) People ſometimes become effectually reform'd. Of this Nature is the Kiſs of the pale Lips.

That the leaſt Touch from our Saviour has a transforming Power, and is equivalent to *Confirmation*, we ſee by his acting towards the Children, *Mark.* x. and what ceremonial Apparatus can poſſibly be more venerable and deſirable to us, than the Contact of thoſe Lips for a Moment, which for us became pale in Death? Accordingly He (in ſome myſterious, inviſible Manner) one time draws nigh, and impreſſes upon our Heart his unſpeakable and peerleſs Love; which Kiſs ſeals us in his everlaſting Grace, and makes us, what nothing elſe can, determin'd and ſteady People. After this has once happen'd, it is from time to time repeated; nor is there a better Corrective for any abſurd Wandrings that may be ſtill incident to Children of God, than his ſuddenly renewing the original Kiſs, and that Glimpſe of Himſelf, which kindled and inſpir'd our firſt Love. Thus we are innumerable times ſaluted by thoſe precious Lips, before ever we get to ſee them; and it always has a divine magnetic Effect, aſſimilating us more to Himſelf, and withering up the Evil of our Nature.

Mouth

Digitized by Google

Mouth discharging Spittle! O that thou mayst not be forc'd to spue any out.] In *Cant.* v. such things are set down as Beauties, which ordinarily are not reckon'd so; Eyes like those of Doves by Rivers of Water; a Head like Gold, (which is rather the Description of a Corpse in the Grave) and lastly, *dropping Lips.* But hereby we are oblig'd to apply the whole to our Saviour's Aspect under his Torments. To vent Moisture at the Mouth, is the real Case of a Man in extreme Pain or the Convulsions of Death, where all the Nerves and Functions of the Body are relax'd and disabled; and doubtless happen'd to Jesus also.

To be spued out of our Saviour's Mouth, is the very greatest and most irreparable Misfortune that can possibly be conceiv'd; and they to whom it is threaten'd, are the Lukewarm, *Rev.* III, 16. *Because thou art lukewarm, and neither hot nor cold, I will spue thee out of my Mouth.* Things between hot and cold are naturally nauseous: but who are spiritually so? People who amuse themselves with divine Things, but in their Hearts have not the least Spark of Love to Jesus and his Wounds. 'Tis promised our Saviour, that he shall *see of the Travail of his Soul, and be satisfied,* (Isa. LIII.) and as *we* are desirous to eat and drink Him, so *He* has such a Longing after Souls, as if he would eat them up. He therefore tastes all the Hearts, as long as his Palate can find the least Particle that is agreeable to him, or even can but endure them:

But

Digitized by Google

But when he aſſays ſome, they prove ſo loathſome, falſe, and contrary to his Purpoſe, that He is forced at laſt to ſpit them quite out; and theſe he ſcarce reſumes again, being ſuch whom he *cannot away with*, Iſa. 1, 13. On the other hand, whoever has ſome Feeling, and is no harden'd *Laodicean*, maintains his Place with the patient Redeemer.

Spit-upon Cheeks! O that the Father may have no Occaſion to ſpit on us.] That Jeſus was ſpit upon, we read *Matt.* xxvi, 67. Thro' the Merit hereof, we deprecate another Evil, incident to thoſe whom Grace has brought nearer. When *Miriam* raiſed a Sedition againſt her Brother *Moſes*, ſhe was ſtruck with a Leproſy; which, when *Moſes* interceded for her, God explain'd to be ſuch a Mark of Diſpleaſure, as if *her Father had ſpit in her Face*, Num. xii. Thro' the Waſhing in Chriſt's Blood, we are in our Heart directly renew'd; but the Mind and Ideas muſt alſo be corrected, the Senſes exerciſed, and that whole generous Turn of Thought learnt, which is peculiar to Chriſt and his Bride: and whoever preſſes after this, how abject or perverſe ſoever his Diſpoſition was before, obtains it. But he who, in a Congregation, has neglected the Cure and Rectification of his Mind, and to imbibe the Spirit which properly reigns in that Body; does uſually, on ſome Occaſion or other, make himſelf an open Spectacle; and ſo 'tis underſtood, that the Father of our Bridegroom (who is otherwiſe

Digitized by Google

wiſe the mildeſt of all) has animadverted upon him as an unſeemly, groveling Soul. This has a ſalutary Effect; but cuts very deep, when ſuch a one reflects on himſelf.

Broken Eyes! be ſeen in our Eyes] The diſabling and ſtiffening of the viſive Organ in the very Pangs of Death, is properly here referr'd to.

Yet Jeſus had alſo ſomething habitual, which was directly oppoſite to the common Fire of Nature in the Eye. Every human Spirit has its perſonal Signature, and ſo the Soul of Jeſus had likewiſe its Signature, which differenc'd Him from all other Men: He had (tho' his Cares and Sorrows on our account gave him ſomewhat therewith of the ſame abaſh'd Look, as the Conſciouſneſs of Sin produces in us) always a peculiarly maſculine and Lion-like Air. This however, generally ſpeaking, does not ſuit us: but another Part of his Phyſiognomy, already hinted at, does. For there appear'd in him a State of Mind for ever ſeparated from all Reliſh of Sin, (*Heb.* VII, 26.) a fix'd Purity, a certain Simplicity and looking ſtreight-forward, an Inability to retaliate the Paſſions of others, to think the common ſelfiſh Thoughts, or mix with the Fruits of Levity or Concupiſcence.

Now thro' a conſtant Influx on his part, and tender Deſire on ours, we are changed more and more into Him, ſo that his broken and chaſte Eye

are

Digitized by Google

are reflected out of our Eyes; and this not only at ſolemn Hours, but whoever ſees us by Day or Night, eating and drinking, on Occaſions for free or ſevere Deportment, in Proſperity or Adverſity, muſt obſerve ſtill a mortified Spirit, a Temper no more hurried about by the Wheel of Nature, but gently govern'd by Movements of Grace. A Man who would imitate ſuch Brokenneſs of the Eyes, while corrupt Affections yet live in his Heart, renders himſelf indeed an odious Form: But thoſe who regularly obtain it, being born again out of the very Death and pierced Side of Jeſus, cannot but combine with their ſeveral Gradations of ſpiritual Age this uniform Family-Characteriſtic.

Blood trickling from the Back, waſh our Feet.] Our Saviour came in general *to miniſter* and *ſerve*, (Matt. xx, 28. Luk. xii, 37.) and told *Peter*, who would have declin'd having his Feet waſh'd, *If I waſh thee not, thou haſt no Part with me*, Joh. xiii. We believe, that ſuch Waſhing ſtill continues; and that the Water (as our Forefathers ſaid of Baptiſm) muſt be "tinctur'd with Chriſt's Blood." We therefore pray, that while He is in a ſtooping Poſture to do this Office for his Church, he would let Blood diſtil down from his Back, on which the *Plowers made* ſuch *Furrows*, Pſ. cxxix. thereby to cleanſe her from every the ſmalleſt Spot.

Beſweated Hair, wipe them.] See *Joh.* xii, 3. And what Acts we do to Him out of child-like

Digitized by Google

like Love, He does to us again with Effect, and Application of his Merit. As we can't wish to have that preceding Moisture quite dried off, a Wiping with Hair still wet from agonizing Sweat, suits very well.

Open Arms, take us.] Not only the Elect, (as has been often observ'd) but many more will be saved. Salvation is not to be reduc'd to a Mathematical Method under our own Command; but every one must seek it with Tears, and owe it to the Redeemer's Mercy. Some are actually stirr'd up by Grace, to do this. To draw People over from their former Religious Form and Way to ours, is not our Aim; for indeed, according to our Ideas of things, the very noblest Soul of any might obtain its just Satisfaction, and persevere entirely in whatever ordinary Christian Pale it was brought up in, whether *Lutheran* or *Calvinist*, during its whole Life. Yet as Servants of Christ, authoriz'd by his open and extended Arms on the Cross, we can't refuse sometimes, and in some Circumstances, to receive Souls under our Care, as appearing to be near Objects of the Grace of Christ, whom He will at this Time bring to the Knowledge of Himself; who however may again, (yea must, as soon as it shall become possible) be deliver'd back to their old Constitution, and in that Channel prosecute the common Christian Truths they have a living Sense of.

But how many thousand Souls are there besides in the World, whom we never come to see in

Digitized by Google

in this Life, yea who have never been under any other powerful Miniſtry at all, but have only perhaps once heard a ſhort Saying out of the Bible, a comfortable Verſe of an old Hymn, *&c.* and been forced to ſupport themſelves therewith all their Life-time; often under great Darkneſs and Difficulties, but yet always with ſuch a Heart, as (tho' none around them might take much Notice of it) would directly manifeſt its gracious Character upon meeting with another Child of God? Theſe compoſe that great Inviſible Church of Chriſt, which all is held faſt in his Arms.

O ye five holy Wounds, do unto us as Eliſha *did unto the Child.*] 2 *Kings* IV. The five moſt eminent Wounds are put for his whole wounded Perſon. In *Cant.* VIII. there is a Wiſh parallel to this, *Set me as a Seal upon thine Heart, as a Seal upon thine Arm*; *i. e.* make ſhort Work, unite me once ſo with Thyſelf, as Seal and Letter are united, which can never be ſeparated more without tearing in Pieces. His ſtretching himſelf over us, is therefore a Vouchſafement at one critical Time, whereby a Child of God is ſealed unto eternal Life, tranſplanted out of his former State of Speculation, and (which is uſual with many good Souls) talking more than poſſeſſing. When this has happen'd, we are *made to underſtand Wiſdom ſecretly*, and a certain inviſible divine Power orders our Days and Hours, upholds our frail Frame, makes us active for his Service, and faithful in our Part; renders in ſhort the preſent Life, which otherwiſe would be nei-

Digitized by Google

ther Day nor Night, (*Zech.* XIV.) tolerable, till the Time of our Releaſe.

But all other Chriſtian Exerciſes and Means of Edification are but the Prophet's Staff, notwithſtanding which, a Perſon is not ſure that he ſhall not ſleep in Death; till his crucified Lord has impreſs'd *Himſelf* upon him, he certainly remains a ſort of Stranger, even tho' he ſhould continue a Well-wiſher.

Through-pierced Hands! ſhew us where our Names are written.] Many of the Prophecies are allegorical: Allegories are chiefly a Speech for the Heart, a private Entertainment the Holy Spirit ſometimes affords the Children of Grace.

In a Wedding-Ring it has been uſual to ingrave the Bride's Name; and our Saviour wears his nuptial Ring in the Palms of both Hands, with all the Names of his betrothed Souls in-ſcrib'd, (or perhaps the myſtic Name of his *Eve*, the Church in general) for ſo it is ſaid, *Iſa.* XLIX, 16. *I have graven thee upon the Palms of my Hands.* Alſo in *Cant.* V. we read, *His Hands are as Gold-Rings*; but *ſet with the Beryl*, livid, and turn'd to that Colour by Death. Thus, as the High-prieſt carried all the Tribes on his Breaſt-plate, our Saviour carries us on his Hands. Now altho' this be allegorically expreſs'd, yet it is true in the Subſtance, that the bleſſed Moment from whence alone an humbled and tender Joy of Heart can be dated, is when we come to ſpy our own Names, without all Doubt, in his Book of Life.

Through-.

Digitized by Google

Through-pierced Feet, when ſhall ye ſtand again on the Mount of Olives?] See *Zech.* XIV, 4. Jeſus's Feet have often been on the Mount of *Olives*, particularly in his great Agony: but then they could ſcarce be ſaid to ſtand, they trembled and ſtagger'd. Thoſe ſame Pillars of *fine Braſs*, formerly *burned in the Furnace* of Pain, (*Rev.* I, 15.) ſhall one Day return, and ſtand more ſteadily: And then ſhall we alſo look down upon, and bid adieu to, all Weakneſſes, Viciſſitudes, and troubleſome Mutabilities of this mortal Life.

Thou Sign of the Son of Man, appear to the Iſrael *after the Fleſh, before thy Coming in the Clouds.*] We cannot help having a Sympathy and Concern for the *Jews*, we being only Branches of the wild Olive graffed into *their* Stock, *Joh.* X, 16. *Rom.* XI, 15, 23, 24, 25. When his Sign appears in the Clouds, it will certainly have the Effect deſcrib'd *Zech.* XII, 10, 11, *&c.* but we pray that they may be converted ſooner, and in a gentler Manner, by the ſame Object preſented to them ſpiritually. Yea,

Thou great Hole in the Side, harbour the whole World.] This is agreeable to what we, in common with the *Lutherans*, believe, of a Grace univerſally offer'd and meant, according to *Joh.* VI, 51. 1 *Tim.* IV. 10. 1 *Joh.* II, 2. &c.

But that all ſhall alſo actually be ſav'd, is no Doctrine of ours. One might excuſe it as an extatic Wiſh, (as *Paul* once wiſh'd *himſelf accurſed from Chriſt for his Brethren, his Kinſmen according to the Fleſh*, and *Moſes* ſaid in the ſame View, *Blot me, I pray Thee, out of thy Book*;

Digitized by Google

Wiſhes deſtitute of any ordinary Senſe, and impoſſible to be fulfill'd!) But for any one really to ſtand up for, and eſpouſe any Tenet to this effect, is a pretty ſure Sign, that he is an unconverted Man, and has an empty and carnal Heart. We ought to ſpeak as the Holy Ghoſt ſpeaks, and by no means dare to exceed the Scripture-Language and State of the Caſe.

But particularly, O Side's Aperture! I pray thee to keep thy Flock and me.] Here lies the Doctrine of a particular and poſitive Election, which we hold as well as the Reformed. As we would be glad, as far as it may be poſſible, the whole World might find its final Refuge in the wounded Side of Jeſus; ſo our own Situation appears to us no otherwiſe, than as if we were in it already. We are that Dove in the Clefts of the Rock, *Cant.* ii, 14. and, notwithſtanding all the neceſſary Activity on Earth, never come out of our Fortreſs; we perhaps now and then put out a Part of a Wing or Foot, but the Side-hole ſtill keeps us within itſelf. To ſpeak without Allegory, what other ſerious People generally hope for and propoſe to themſelves in their laſt Hours, as the Concluſion of the Life or Courſe they (under ſome wiſe and merciful Over-ruling in the main) have gone thro'; is, on the other hand, our firſt Footing and Beginning in ſpirituals, *viz.* to have the compleat and all-ſufficient Merits of Chriſt imputed to us and covering us all over, and be waſh'd from every Spot in his Blood: After which, our own Living being at an End, what Chriſt has given us remains our only Life.

Thy

Digitized by Google

Thy pierced Heart palpitate and exult in Thee on our account.] A Congregation may in general reckon upon it, that the Saviour's Heart *exults* over her, *Isa.* LXII, 5. *Zeph.* III, 17. For He expects no very extraordinary things from us, his Eyes look at those who are poor and low, (*Isa.* LXVI, 2.) and, with all our Defects, He has this perpetual Reason to rejoice over us, that we are however his περιποίησις, the Purchase of his Blood.

That his Heart should *palpitate* over us, is something anomalous, does not belong to the current Phrase between us and our Saviour, and need not necessarily be: What gives Occasion to it, is the rushing-in of People of all Sorts into a Congregation: for frequently two will sit next to one another, the one humbled, that after having known the Saviour these ten Years, how faithful, great, and infinitely precious He is! his own Faithfulness is still so imperfect; the other rejoicing as if he was in Heaven, that he, perhaps a Blasphemer and Enemy of the Saviour for thirty Years together, is now at once in his and his Congregation's Bosom. In this raw and young State of things, the Heart of the Lamb, who understands the Dangers of the present World, (able, were it possible, to deceive the very Elect) cannot but palpitate. 'Tis true, He knows precisely by his Omniscience, how it will turn out with each Individual; but yet his tender Heart, as a Man, beats as ours does in some undetermin'd Case; nor can He be easy, till he gets every Soul into the Ark of holy Christendom, (which is not this or that outward Congregation, but to be in the Ark means, to attain the same Spirit

Digitized by Google

Spirit and Ideas of Heart with his true People, even tho' the Perſon abide ſtill in his former Dwelling-Place.) And ſo long we alſo beg, that his Heart would thus beat, not ceaſe to think of, and wait for us. But his concluding Affection upon viewing his Church, is ſure to be Exultation; in reflecting firſt, that we have all been once redeem'd, and then how much Care and Pains He has expended upon each Soul in particular? how long we have reſiſted his Love, and yet that He has got us at laſt.

Ye unnamed and unknown Wounds, we greet and kiſs you all!] There is no Doubt but our Saviour underwent Wounds and Sorrows, which no Man is appriz'd of. Tho' we may in a Degree have done as the Apoſtle *John* ſpeaks, have *ſeen*, *looked* upon, and our Hands have handled of the Word of Life; yet there will always be ſome Particular forgot, which at another time will be able to engroſs our whole Mind. We truſt in his Promiſe, (*Joh.* xvi, 14.) that the Treaſury of his Wounds ſhall be more unlock'd to us from Year to Year, the Wonders of his Atonement diſcover'd, and its balſamic Energy, as a Savour unto eternal Life, graciouſly continued to us.

INDEX.

Digitized by Google

Being deſirous to procure to this ſmall Collection all Advantages it could yet be capable of; I reſolv'd to write to the Right Reverend Author himſelf, as follows:

My LORD!

Herewith I ſend you (being finiſh'd at the Preſs, and before I proceed to publiſh it) an Abridgment I have attempted of a conſiderable Part of your Works, for the Benefit of my own Countrymen.

As I have tranſlated no more than ſome of the *principal Maxims* and *Sentiments*, and expreſs'd even them as conciſely as poſſible; tho' *theſe* certainly carry their own *intrinſic* Merit and ſound Senſe along with them, yet I am aware of an obvious Objection, that the Reader is not preſented with the *entire Chain* and Strength of the Reaſoning, as he would by a *full* Tranſlation. By the Nature of ſuch an Undertaking as the preſent, I could not afford him this (tho' it would doubtleſs be a very great) Gratification; nor can I help it for this time in the Particulars. However, did your other weighty Employments permit it, I know You Yourſelf are ſo much a Maſter of our Language, that by a very few Pages of Your own immediate Writing, You could ſtill add ſuch proper *Remarks*, and place Your main Ideas in ſo much of a due Arrangement, as would reflect at leaſt an agreeable Light upon the Whole, and be ſome general Equivalent for all the Deficiency. There are alſo Points, of which a fuller Explanation would be particularly welcome. I can ſcarce preſume to requeſt ſuch a thing, but it would greatly oblige, *&c.*

London, Apr. 8. (O. St.) 1751.

Digitized by Google

Hereupon His Lordſhip was ſo kind as to favour me with the following Anſwer:

Ebersdorf (in *Vogtland*, *Germany*)
July 20. (N. St.) 1751.

Reverend Brother,

I am much oblig'd to you for the Pains You have taken, in extracting plain Thoughts from a Heap of urgent Expreſſions of mine, which the viſible Concern of the Speaker render'd then tolerable for the Hearer; but which, when no more ſupported by the natural Beauty of a lively Preſence, muſt have ſeem'd uncouth to the foreign Reader, much more than to one who reads them in the original Language. It is the natural Fate of all extemporary Homilies, merely depending on Circumſtances and Diſpoſitions of the Preacher in that Moment, that they as eaſily freeze the Reader, as they inflamed the Hearer, who had all the Advantages of Time, Circumſtances, Subject and Object, whereto the Speaker reaſonably accommodated himſelf. And if a great Demand among Readers for Productions of that kind has been obſerv'd at ſome Periods, yet it is certain, that Curioſity hath always more Share in it, than a ſerious Attempt of Edification.

Farther, any Way of thinking, ſpeaking, acting, tho' moſt familiar in former Times to People of our own Conſtitution, and notwithſtanding its having reign'd many Years, yea Ages, yet when it becomes unuſual (by our immediate Predeceſſors having deviated from that former Mode,) only embaraſſes the Criticks in later Times.

What could reaſonably be expected from publiſhing Diſcourſes at large, which were deliver'd in the moſt *ancient* Way before a Sort of *Oriental*, plain People; whoſe Manners and Expreſſions, not only by Education, but chiefly by that *Genius practicus* which is particular to them, differ ſo much from the refined Weſtern World much more Maſters of Speculation? It has, methinks, ſufficient-

Digitized by Google

ſufficiently appear'd, by the threefold Experiment our Friends in *England* have made thereof a very few Years ago.

Therefore I repeat you, Sir, my moſt humble Thanks for the Relief your Pen has given to the ſound and real *Thoughts*, yea to thoſe *Truths* Scriptural and mental, collected in that Treatiſe. They may now take their free Courſe thro' your Country, by the Benefit of the Dreſs they have got from you. And it has been with the utmoſt Willingneſs that I applied the firſt Leiſure I became Maſter of, in order to go thro' it Line for Line; from whence have ariſen theſe following Annotations.

Page 1. I wrote the Book intituled *Jeremy*, in my Voyage to the *Weſt-Indies* 1738.

Ibid. line 15. The Reader, I ſuppoſe, obſerves, that the Idea I give of Receiv'd Symbolical Books is a merely abſtract one.

P. 3. *line* 1. The Way recommended in this Aphoriſm to Servants of God, is a Way ſuitable for ſuch among them, whom we ſtile *Miniſters of the Goſpel*. That Servant of God (*Rom.* XIII, 4.) who gives Law, is above all Injuries, (arg. legis: *ſiquis Imperatori maledixerit*, &c.) and the Servant of God who is charg'd with the Execution of the Laws, muſt be in ſome meaſure *impatientiſſimus injuriarum*. Compare *pag.* 52.

I wiſh *pag.* 4. *line* 19. to be read emphatically ----- "depart not in a ſingle Thought or Expreſſion „ from the written Word."

So it is, that our State of Imperfection and undeniable Incertitude in many things, convinces every ſenſible Mind, that it is not ſo much a perfect Syſtem of Truth we ought to aim at, as to take juſt meaſures in order to avoid or rectify erroneous Thoughts of all kinds. Which is the more neceſſary in reſpect of Myſteries; and makes it a general Duty of ſenſible Minds, to hinder human Commentaries, by their pretended Solution of intricate Places, from depriving us by and by of all the Meaning of thoſe Places, and, inſtead of better accommodating Scripturary Deeps to

Digitized by Google

human Reaſon, rendring the whole Sentence void of common Senſe, and at laſt Nonſenſe.

To explain myſelf by an Inſtance: Suppoſing that under the preaching of the Goſpel the ſeveral Perſons of the Holy Trinity were not ſo clearly known, but the moſt and moſt ſenſible Part of the Adoration was directed to the *Creator and Redeemer* alone; in this Caſe, the Intellect that had remain'd defective in the firſt-mention'd Point, would indeed in the future Life have Occaſion for a new Leſſon, and to increaſe in Knowledge; but however, that it had not been plainly acquainted with the Thing, would eaſily be forgiven. But if on the contrary, thro' being ſet upon more Abſtraction of Ideas, (and therewith turning the Worſhip from the true Maker and Saviour to ſome other Object,) the grand Point of the preſent Diſpenſation, namely *the Goſpel*, ſhould be let ſlip, and the Soul in Eternity ſhould ſtill have an incomprehenſible Spirit to go in queſt of, and not even to that Hour be acquainted with her *revealed* Maker and Redeemer; then ſhe could not be excuſable by thoſe Writings commonly call'd the Bible; which are and always were confeſſed by all Chriſtian Teachers to be the only Storehouſe of Truth, but which on every Page ſo viſibly and palpably diſtinguiſh the Manner of thinking and Object of the preſent New-Teſtament Church, not only from that of the beſt Academy of Philoſophers, but even from that of the true Church in preceding Times, that a thouſand Texts would have no Senſe at all, if not allow'd this Import.

P. 6, There are ſixty Sermons printed, which I preach'd at *Berlin*. I deliver'd them in the great Hall of my own Lodging, with the Knowledge of the King: but in order to diſcourage the mere Curioſity of the Public, I not only cauſed all Ranks of the Auditory from the Peaſant to the Prince to be confounded together, but alſo all ſorts of Conveniencies to be taken away, there being no Seats at all plac'd in the Hall; only old and ſick Perſons, and thoſe of the Clergy, had their Eaſe conſulted in the adjoining Chambers. Notwithſtanding, the Crowd of People of all Ranks oblig'd me to make ſtill a new Diviſion, and to let each of the two Sexes have three Days of the Week ſeparately: The Preſident of the

Digitized by Google

the Eccleſiaſtical Conſiſtory, being permitted to be preſent at both, attended all theſe Sermons with an exemplary Zeal to the End.

To *pag.* 9. *l.* 10. add the Definition of a poor Sinner from the next Page, *l.* 15.

To *pag.* 10. *l.* 5. may be added *Luther*'s Words in his Preface to the Epiſtle to the *Romans.* ---- "Faith is not a human Opinion or Dream, which ſome Men miſtake for Faith, and then, when they ſee no Amendment of Life nor good Works following, tho' they hear and can talk much of Faith, they fall into this Error, to aſſert, *That Faith is not enough, but in order to be holy and ſaved, one muſt do Works.* The Reaſon of this is, that when they hear the Goſpel, they are uſed to ſet themſelves to form by their own Powers a Thought in their Heart, which ſays, *I believe!* and this they look upon as true Faith; but as it is a human Device and Imagination, (for the Bottom of the Heart has never had any Experience of the Thing) ſo it alſo effects nothing, and produces no Amendment.

But Faith is indeed a Divine Work in us, which changes and begets us anew of God, *John* 1. 13. it mortifies the old *Adam*, makes us quite other Men in Heart, Mind, Will and all Faculties, and brings the Holy Spirit with it. Oh! Faith is a lively, active, powerful thing, ſo that it is impoſſible for it not to be working Good without Intermiſſion. It does not ſo much as aſk, whether good Works ought to be done? but before ever ſuch a Queſtion is put, it has done them, and is ever doing. And he who doth not perform ſuch Works as theſe, is an unbelieving Man, groping and ſeeking after Faith and good Works, but who knows not what either Faith or Works are, tho' he prate ever ſo much about them.

Faith is a lively and determin'd Reliance on God's Grace; ſo poſitive, that a Man would die on the ſcore of it a thouſand times. And this Confidence and Knowledge of the Divine Grace makes him joyful, undaunted and chearful towards God and all Creatures; which is a ſpecial Effect of the Holy Ghoſt, accompanying Faith. Hence the Perſon is without Compulſion willing and ready to do good to every Man, to ſerve every

Digitized by Google

Man, to ſuffer alſo every thing, out of Love to God and to his Praiſe, who hath ſhewn him ſuch Grace. So that it is impoſſible to ſeparate Works from Faith, yea as impoſſible as to ſeparate its burning and ſhining Quality from the Fire. Therefore ſee thou to it, touching thy own counterfeit Imaginations and unprofitable Prating, which would fain pretend to judge of Faith and good Works, but which betray indeed the greateſt Folly. Pray to God, that He would vouchſafe to work Faith in thee! otherwiſe, deviſe and do whatever thou wilt or canſt, thou wilt remain to all Eternity void of Faith." Thus far *Lutherus*.

P. 12. *l.* 8. Theſe Ideas are not eſtabliſh'd in oppoſition to private good Works, which, to be ſure, are the daily Fruit of true Faith; but in order to diſtinguiſh the common Duty of a Man, from that which is peculiar to the public Man.

P. 16. *Gellnhauſen* was then an Imperial City, the Advocacy of which was in the Houſe of *Heſſe*. Theſe Sermons were deliver'd from the ordinary Pulpit of the Chapel in the old Imperial Caſtle there, to the Inhabitants of the Town.

P. 19. My ~~ſeven Diſcourſes on~~ the Divinity of Chriſt contain many Truths, but are entirely out of my preſent Way of Demonſtration, ſince I utterly refrain from demonſtrating, "that the Creator of the Univerſe muſt needs be GOD." Such Diſſertations appear to me faulty in their very Plan, in rendring the only Principle of all things a *Principiatum*, if not ſomething begg'd; and ſuffering Him, who is the neceſſary Object of Worſhip for all the Univerſe, to go thro' a ſort of human Trial. Truly, according to my beſt Knowledge, the Adoration of the Creator, (who, ſays Revelation, is the ſame that *redeemed* us) is to be referr'd to the *Ideæ innatæ*, if there be any.

But when the Name of Creator is ſo far modified, as to denote *One* of *Three* among what we call Perſons in the Divine Eſſence; then *Revelation* is to be alledg'd, and then all Demonſtration muſt proceed out of Revelation, adhering as ſtrictly as poſſible to its poſitive and literal Senſe, without expatiating from thence a ſingle Jot. The Incarnation of that pure, immenſe, incomprehenſible

Digitized by Google

henſible, undefineable and incorporeal Being, is alſo a mere Matter of Belief, founded on external Revelation, ſupported from above on one hand by an internal, active, ſtrong Conviction of the Mind, and on the other by a kindly intereſting of the Heart, whereby it is eaſily perſuaded to ſurrender, yea eager to go over to the Object.

In ſhort, I ſhall never think it reaſonable to demonſtrate to a created Being, that its Creator is its God: but if it muſt be ſo, that the ὀλιγοπιστία of converted Souls in reſpect of ſome other Principles eſtabliſh'd by Himſelf, (*viz.* that there are Three Perſons in the Deity, one of whom has been pleaſed to be a Father to the Creator of the Univerſe, as on the other hand *He* himſelf has alſo been pleaſed to be a Son to *Him*; (*Heb.* 1, 5.) who by conſequence is neceſſarily the Father of all thoſe, whom HE calls h's Brethren; and the *other* has been principally concern'd in the Formation of our Saviour's Humanity in the very Inſtant of his holy Incarnation, and ever ſince remains the everlaſting Inſtructor, Nurſe and Mother of his Brethren) if, I ſay, human Slowneſs of Belief ſhould oblige me to go on demonſtrating in this Kind; in that Caſe I ſhall prove by *Scripture* and my own Experience, that there is truly a Father and a Holy Ghoſt in the Divine Eſſence, who live and reign with our Creator, and are to be worſhip'd by all the Children of the heavenly *Jeruſalem*, not by a Battology void of Senſe, but in Spirit and Truth, ſince the Expreſſions that could be ſuitable are for the moſt part unutterable, *Rom.* VIII, 26.

P. 24. *l.* 30. Tho' I deſire that the ſuggeſted Idea of the Import of *Elohim* in the firſt of *Geneſis* may paſs only for an Exegetical Thought, (ſince *Elohim* being ſometimes applied in Scripture to a ſingle one, this Demonſtration of a Plurality in the Divine Eſſence might not be ſatisfactory:) Yet it ſeems, that the tranſlating or rendring of *Jehovah Elohim*, by, *The* (known or noted) *LORD amongſt the* Elohim, is very likely to be real; and to be the ſame with *El-Schaddai*, or the *Goel*, *Schiloh*, *Maſchiach*, Chriſt of God.

P. 29. *Heerendyke* is a Seat of the Brethren, near *Yſſelſtein* in *Holland*.

P. 34. To the Note, "choſen by the *Lutherans* -------- Inſpector," *obſerve*, I preached chiefly

Digitized by Google

at their then only Meeting-House in *Philadelphia:* but when requested thereto by *Germans* of other Denominations, I preach'd every Sunday at the Meeting-House of the Presbyterians in *Germantown*, and afterwards every where throughout the Province of *Pensylvania.*

P. 38. *l.* 20. What is said of base-born Children, refers to a Custom establish'd in some North-East Countries.

P. 61. *l.* 30. As this Passage, where the Nature of Christian Marriage is explain'd in a few Words drawn from a Wedding-Sermon, comes in suddenly, so as to break the Thread of some of the sublimest Matters in Theosophy treated of before and after; I could wish, that in a future Edition, the Circumstances which gave Occasion to one and another Discourse, might be noted in the Margin.

P. 64. *l.* 10. The Meaning is, that in the very Times which by the Prophets are threaten'd as Times of Darkness, Dryness and Insensibility, no tender and sensible Soul need be at a loss about herself: The Gate to the Saviour is always open for each Individual.

Ibid. l. penult. Crucified Figure is not the same with that mechanical thing call'd a Crucifix; but it denotes the lively Representation to one's Mind, of that Divine Person, who was martyr'd for us.

P. 69. The Homilies, the Extract of which begins here, were chiefly either domestic or Synodal: the first were deliver'd at the Chapel of *Marienborn*, the other in *Silesia*, *Wetteravia*, *Saxony*, &c.

P. 106. *l.* 13. I know the Matter is not yet cleared, but the Thing in itself is true.

P. 229. *l.* 30. The main Reason why I *pity* such actual Sins as are commonly deem'd to fall under Public Censure, and on the other hand *detest* all such Symptoms of Lightmindedness, which commonly fall under no kind of legal Cognizance, flows from an experimental Observation, that all sort of Faults, yea Crimes, may possibly be occasion'd by Trouble and Confusion of the Mind, under an artful Contrivance of that wicked Spirit who in Scripture is said to seduce in order to accuse; whereas on the contrary, the Eruption as it were of any *Levity* of Temper is plainly

Digitized by Google

plainly the immediate Work of one's own Spirit, and therefore to be laid absolutely at one's own Door, as a Sinning *de gaieté de cœur*, which in a Christian is a most shameful Unfaithfulness, yea Breach of Covenant.

Ad p. 254. *l.* 11. ---- can persist uniformly to the End in such a serene Course of Proceeding] It is too often seen, that in aiming at great and *uncommon* Matters People begin well and zealously, but afterwards grow weary, and their Observance of such particularly noble Precepts, and Parts of our Saviour's Example, dwindles by degrees to nothing; and therefore has our Saviour given also a compassionate Advice sometimes, suited to human Insufficiency in general, not to attempt above their Strength. See also *Luk.* 14, 28.

P. 261. *l.* 19. *read*, the *Magdalene*, (ἡ Μαγδαλην̀,) it being probable that she was so denominated from a Town call'd *Magdala*.

Ad p. 277. *l.* 10. ---- according to his Mind for whom we are intended.] These are Reflexions, which make a hundred Expressions of the *Proverbs* concerning the *Wisdom* as clear as Day-light.

Ad p. 318. *l.* 8. The Term *Brethren* I am wont to use in a threefold View. As the most part of my Time is employ'd in the Ministry of my own Church, in my common Conversation *Brethren* chiefly denotes the Members of that well-known Hierarchy; but yet as, secondly, in public Transactions and Writings I am very careful to prevent, by a *commonly so call'd*, that spiritual Name from being usurp'd by our or any mere external religious Society; so lastly, when I am preaching, I always under the Name of Brethren comprehend all Children of God, of what Christian Persuasion soever.

I am

Reverend Brother,

Yours entirely
LOUïs.

Digitized by Google

INDEX.

A

Adam and Chriſt compar'd *pag.* 260. 323.
Admonition, 45, 110. ſee *Diſcipline.*
Adoption, 116.
Advent, Chriſt's, 72, 202.
Agony of Chriſt in the Garden, 18, 38, 287, 245, 344.
Almighty, 26. ſee *Creator.*
Angels, 113, 306.
Arianiſm, 310.
Atheiſm, 41, 132.
Atonement, 112, 205, 313, 320. ſee *Redemption.*
Augsburg - Confeſſion, 95, 115.
Awaken'd State, 40, 67.

B

Baptiſm, 11, 61, 232, 277, 351.
- - our Saviour's bloody, 131, 342.
Benevolence univerſal, 2, 5, 169, 255, 298.
Birth new, 63, 108, 301.
Blood of Chriſt, its Efficacy, 8, 123, 137, 145, 344.
- - Sprinkling therewith, 140, 319.
Body, our, 82, 88, 262.
--- Jeſus's ſacred, 154, 165, 223, 261, 284.
Book of Life, 58, 354.
Books ſymbolical, 1, 93, ſee *Syſtems.*
Brethren, 99, 134. (9)
Brethren, or *Unitas Fratrum*, 30, 94, 125, 145, 286, 333.
- - Reception under their Care, 32, 139, 352.
Bridegroom, Chriſt ſuch, 156.
Bride, his, 194, 306.
- - when a Soul may be deem'd ſo? 114, 296, ſee *Marriage between Chriſt and the Soul.*
Building ſpiritual, 173.
Buſineſs or Labour, 15, 134, 328.

C

Callings civil, 69, 328.
Candor, 124, 193, 293, ſee *Enemies.*
Carpenter, Jeſus was a, 59, 328.
Chaſtiſement, 74, 318, 349.
Chearfulneſs, 102.
Childhood, 142, 324.
- - our Saviour's, *ibid.*
Children, 12, 62.
- - their Education, 157, 297, 325.
Childlike Diſpoſition, 256, 324.
- - Expreſſions, 277.
Chriſtian, the Name corrected and defin'd, 155, 205.
Church, 112, 139, 237, 266.
- - an Ark, 340. 358.
- - the Inviſible, 39, 210, 353.
Circumciſion of Chriſt, 225, 324.
- - of the Heart, 137, 148, 282, *&c.*
Commandments Ten, 166, ſee *Law.*
Communion Holy, or Lord's Supper, 103, 153, 174, *&c.* 193, 295.
Compaſſionate, Jeſus ſo, 185.
Compunction, 102, 105.
Conception, Chriſt's, 35, 227, 276,
Congregation, true one according to the Intention of the New Teſtament, 27, 73, 78, 91, 138, 144, 153.
Contempt, ſhewn to Jeſus in his Life-time, 48, 280.

Digitized by Google

- - to be undergone for his ſake, 7.
Converſion, 13, 31, 64, 151, 202.
- - what requir'd on our Part, 19, 24, 209, 221.
Creator, our Saviour is the, 20, 28, 57. 65, 312. (6)
Creed, the Words, *and in Jeſus Chriſt*, *&c.* paraphraſed, 6.
- - *Nicene* and *Athanaſian*, 288.
Croſs, Doctrine of the, 8, 9, 18, 39, 223, 335. ſee *Suffering of Chriſt*.
- - as denoting a State and Procedure, 266, 286, 321. ſee *Meekneſs*, *Sufferings*.

D

Death, 47, 87.
- - ſpiritual, 11, 39, 220.
- - bodily (ſo call'd) of Believers, 71, 75, 87, 175, ſee *Grave*.
Defects, God's Children ſtill conſcious of, 83, 105, 137. ſee *Forgiveneſs*.
Dejected and timorous, many pious People in that State, 27, 41, 321, 344.
Deiſm, 317.
Diſciples, our Saviour's Oeconomy with them, 77, 90, 180, 183, 299.
Diſcipline, 33, 91, 110.
Doing what we can, 140.
Dryneſs; ſee *Chaſtiſement*.

E

Earth, the, 343.
Elder, our Saviour ſuch to his Church, 86, 112, 290.
Election, or Predeſtination, 58, 191, 295, 356.
Enemies, Forgiveneſs and Love of them, 193, 252, *&c.* 265.
Entireneſs of Heart towards our Saviour, 142, 172.
Evangelical, how a Heart becomes ſo, 346.
Example, our Saviour's 178, 214, 252. ſee *Holineſs*.
Exiſtence of a God, ſee *Atheism*. *God*.
- - our own, how we are ſolidly reconcil'd to it, 263, 267.
Extraordinary things, not to be affected, 53. 279.

F

Faith, not to be wrought by Demonſtration, 49, 278, 291.
- - a Gift and Work of God, 8, 195.
- - preſuppoſes Diſtreſs, 70, 195.
- - and that we like the Things which we believe, 43, 61.
- - conſider'd as Aſſent and firm Perſuaſion, 15, 199, 204, 206, 216.
- - as oppoſed to Sight, 152,
- - its Nature, 10, 293. (5)
- - implies Fidelity, 36.
- - and Love, 195. 198.
- - is a great Thing, 16, 35. 199. 288.
- - its whole Proceſs, 195.
Faithfulneſs, 328.
- - our Saviour's, 217. 273.
Fall of Man, 113, 231, 250, 306.
Family, due Conduct of one, 54.
Father, our Saviour as Creator is our, 63, 86, 165,
Father of Jeſus Chriſt, 25, 67, 79, 116, *&c*, 122, 131, 234, 307, 312,
- - his Office, 120, 166, 339,
Fleſh, its luſting againſt the Spirit how remedied? 26, ſee *Sin*, *Incarnation*,
Food, natural, 193.
- - ſpiritual, 164, 225, 241.
Forgiveneſs of Sins, 7, 141, 248, 259.
- - Believers alſo need it, 56, 66, 103, 192, 351.
Forty Days between our Saviour's Reſur-

Digitized by Google

Reſurrection and Aſcenſion, 308.
Friendſhip, Jeſus of that Diſpoſition, 185. 304.
Frugality, 52.
Fundamental Point in Chriſtianity, 45, 93, 157, 256.
- - and the Superſtructure, 32, 158, 292.

G

GOD, or the Deity, 132, 250, 314.
- - of the Univerſe, who; 117. 130, 235, ſee *Creator*.
God-Man, 237, ſee *Incarnation*.
Goſpel, 2, 47, 225,
- - its Effect, 18, 316.
Government, dutiful Submiſſion to it, 53, 55, 95, 308, 334.
Grace, 230, 250, ſee *Atonement*, *&c.*
- - preventing, 221, 318.
Grave, Jeſu's lying in it, 262.
- - our, 216, 262.
Gueſts at the Marriage-Feaſt, 194, 296.

H

Healing Power of Chriſt, 162, 251.
Heart, 109, 320.
- - Religion of the, 224, ſee *Spirit*, *Circumciſion*.
Heathens, Obſervations concerning them, 31, 89, 151, 241. 309, 315.
Holy Ghoſt, his Office and Gifts, 79, 97, 121, 163, 212,, *&c.* 218, 234, 275, *&c.* 301, *&c.* 340.
- - convey'd by Jeſus, 97, 284.
- - prepares Souls for the Goſpel, 69, 200, 283.
Holineſs, 7, 82, 126, *&c.* 215, 339, ſee *Sin*, *Sanctification*, *Life of Faith*, *Likeneſs to Jeſus*.
Humanity of Chriſt, ſee *Jeſus Chriſt*.
Humility, 36, 127, 278, 280.
Hymns Chriſtian, 224, 287.
Hypocriſy, or talking of more than one feels, 115, 288, 322.

I

JESUS CHRIST, his eternal *Divine* Nature, 20, 309, 341, ſee *Son*, *Creator*, *Incarnation*
- - his Names from the Beginning, 56, 111.
- - his real *Human* Nature, 19, 35, 48, 63, 89, 244, 270, 309, *&c.*
- - chief Particulars of his Life and Death, 147, 178, 323, (to the End.)
- - how highly to be thought of, 24, 76, 89, 149, 199, 266.
- - the Fulneſs of the Godhead is compendiouſly center'd in Him for us, 165, 233, 242, 284, 289.
- - Men are to be directed firſt to Him alone, 67, 189,
- - his State of Exaltation, 120 144.
- - He is preſent ſtill with his Church, 132, 210, 266, 338.
- - affected both with Concern and Joy on our account, 217, 357.
- - to be in Him, 260, 356.
- - intimate Connexion and Converſation with Him, 98, 104, 110, 134, 265.
Jews, 355.
Image, to make one, why forbid the *Jews*? 64, 216.
- - of our Saviour in the Heart, *ibid.* (8)
Incarnation, 9, 88, 131, 219, 243, 277. (6)
- - Benefit riſing from it, 88, 268. 303, ſee *Mediator*.
- - incarnate God to be receiv'd, 66, 251. (4)
Interceſſion of our Saviour- 86, 169.

Digitized by Google

John the Apoſtle, 274, 337.
- - his *Revelation*, 274.
Judgment or Underſtanding, 329.
Judgment future, 50, 67, 79, 85, 304.
Juſtification, 308, 321, ſee *Forgiveneſs*, *Merit of Chriſt*, *Wedding-Garment*.

K

King, Chriſt is one, 59.
--- his Kingdom does not interfere with the ſecular Polity, 14, 68, 182, 193.
Kiſs of Homage to our Saviour, 14.
--- Kiſs from Him, 73, 346.
Knowledge, 159, 220, 326.
--- is wholeſomely limited, 145, 331. (3)

L

Labourers and Miniſters in Chriſt's Kingdom, 138, 163, ſee *Souls*.
Lamb, that Name, 112, 235, 313.
Latitudinarianiſm, not taught, 210.
Law, the, 45, 64, 247, 255, 258, 338.
Laws human, 258, ſee *Government*.
Leading inward of the Spirit, 11, 22, 100, 128, 214.
Leaven, Chriſt's Corpſe and Blood become ſo to us, 153.
Life, 220, ſee *Awaken'd State*.
--- Life of Faith, 69, 128, 231 260.
--- Chriſt lives in Believers, 46, 299.
Likeneſs to Jeſus, 261, 263, 270, 350.
Love of Jeſus to us, 218, 298, 314.
--- ours to Him, 7, 9, 15, 68, 123, 188, 209.
--- Caſe of loving Attachment, notwithſtanding Confuſion of Thoughts, 183, 211, 264.
Love and Reſpect mutual of Children of God, 32, 99, 180. 270.
Love to Mankind, ſee *Benevolence univerſal*.
Lukewarmneſs, 348.
Luſts, 268, 302.
Luther, Sayings of his, 122, 197, 328.
--- his Explication of the Article concerning Jeſus Chriſt, 336.
--- concerning the Holy Ghoſt, 300.
Lutheran and *Calviniſt* Perſuaſions, 201, 287.

M

Man, what by Creation and Redemption, 219, 323.
Mankind, 13, 35, 39.
--- in their natural State, Subjects of God the Son, 25.
--- the Goſpel favours every Rank, even the meaneſt, 2, 60, 316.
--- the unconverted to be look'd upon with Love, 160, 179, 265.
Marriage, 61, 124, 156, 167, 229, 243.
--- between Chriſt and the Soul, 61, 113, 237, &c.
Martyrs, 340, 343.
Mary, the bleſſed Virgin, ſee *Conception*.
--- *Magdalen*, 104, 261.
Mean Appearance of our Saviour, 8, ſee *Contempt*.
Mediator between us and God, neceſſary, 164, 246, 284.
Meekneſs, 181, 340, 346.
Merciful, our Saviour ſo, 184 271.
Merit of Chriſt, 42, 118, 166, 204, 242.

Digitized by Google

-- nothing of ours meritorious, 37, 317, 343, see *Works*.
Method in the Work of Grace, not always the same, 203, 284, 297.
Millennium, 160, see *Augsburg-Confession*.
Mysteries or Secrets, 44, 173, 297,
Mythology, 238, 276.

N

Nativity of Christ, 308, 323.

O

Obedience, 22, 280.
Order, ought to be observ'd, 51, &c.
Ordinances divine, 5, 61.

P

Parents, Duty to, 167.
Patience, our Saviour's, 272, see also *Grace preventing*.
Paul, 94, 274.
Peace with God, 189 209, see *Forgiveness*, *Atonement*.
-- with Men, 308.
Peter, 61, 274.
Philosophy, 3, 219, &c. 239, 244.
Pilgrims on Earth, Christ's Servants such, 8?, 325.
Poverty, outward, 7, 168.
-- spiritual, 240, 242. see *Sinners*.
Prayer, ?, 14, 5?, 100, 148, 307.
-- Lord's Prayer, 19?, 254.
Preacher or Prophet, 1, 3, 29.
Preaching, 16, 32, 96, 134, 136, 280.
-- our Saviour's, 147, 162.
Preservation, of Believers, 260, 324.
Presumption, not encourag'd, 17.
Priesthood, Christ's, 131, 239, 343.
Providence, 28, 111, 144, 209, 28?.
Purity, 350, see *Sin*, &c.

R

Redemption, 21, 28, 58, 122, 190.
Regeneration, 308, see *Birth new*.
Religion, what? 11.
-- its several Dispensations, 34, 258, 315.
Religion Christian, 257, 317.
-- its Decay, 221, 325.
Religious Communions or Constitutions, 2, 93, 140, 205, 332. &c. 35?.
Renouncing all for Christ's sake, 62, 199.
Reprobation, 37.
Resurrection of our Saviour, 70, 262,
-- our, 71, 263.
Reverence and Devotion, too much decreased in the World, 5.
Righteousness of Christ, 340, 357. see *Wedding-Garment*.
Rules, see Admonition.

S

Sacraments, 54, see *Baptism*, *Communion*.
Salvation, 22, 151, 203, 281, 352, 355.
-- what requir'd thereto? 204, see *Conversion*.
Sanctification, 63, 109, 230, 240, 262.
Sanctifier, our Saviour is the, 65.
Satan, his Tyranny and Influence, 80, 146, 205, 208, 246, 302.
-- his Accusations, 11.
Satisfaction, can't be made by us, 18, 42, 245.
Saviour, what that Name implies? 57.
Scripture Holy, 1, 5, 12, 42, 170, 216, 277, 330. (3)

Seal,

Digitized by Google

Seal, how we become ſealed and confirm'd? 247, 353.
Self-conceit, 307.
Self-murder, Remedy againſt, 267.
Self-righteouſneſs, 77, 317, &c.
Seriouſneſs, 220. (8)
Servants of Chriſt, their Character, 111.
Sexes, 226, &c. 324, 325.
Shepherd, Chriſt ſuch, 58.
Side, Jeſus's pierced, 49, 260 285, 301, 322, 356.
Sight ſpiritual of, and Look from, Chriſt, 62, 72, 73, 170, 206.
- - future, 76.
Sight of Sin. ſee *Sin*.
Simplicity of Manners, 299.
- - Chriſtian, 134, 144, 329.
Sin original, 84, 146, 184, 230.
Sin, Sight of its Heinouſneſs. 297, 346.
- - its ſecret Cauſe, 17, 65, 302.
- - Deliverance from it, 13, 46, 259, 282.
- - Conqueſt and Mortification of, 10, 55, 146, 249, 304, 351.
- - Hatred of, 81, 109, 215.
- - its Confines dangerous, 213.
Sinners, receiv'd by Chriſt, 7. 189, 191.
- - we muſt come as ſuch, 7, 259, 340.
Sinners, poor, (*i.e.* ſenſible that they are ſav'd by Grace only) 10. 173, 275, 297, ſee *Compunction*.
- - their Beauty, 220.
Sincerity or Uprightneſs, 92, 208.
Single People, 229, 327.
- - Men, 140.
- - Women, 145.
Socinians, 290, 310.
Son, God the, 57, 127, 312, 337, ſee *Creator*, *Jeſus Chriſt*.
Soul human, 82, 202, 246.
Souls, by whom drawn? 120, 191.
- - how to be directed? 3. 41.
- - equal, 15, 163, 307.
Soul of Jeſus, 246, 270.
- - how diſtinguiſh'd from ours, 242, 350.
Spirit new, 15, 80, ſee *Heart*.
Sprinkling, ſee *Blood*.
State, of the Soul ſeparate, 263, 294.
- - future, 60, 118, 331, 355, ſee *Reſurrection*, *Sight*.
Strength, Believers ſupply'd effectually therewith, 9, 282.
Suffering or Paſſion of Chriſt, 122, 158, 171, 207, 308, ſee *Agony*.
- - was voluntary, 341.
- - the Impreſſion it makes on us, 314, 316, 341, ſee *Compunction*.
Sufferings and Hardſhips, to be endur'd by Chriſt's People, 3, 67, 342.
Surety, Chriſt was our, 171, 343.
Sweat, our Saviour's, 218, 327, 344.
Synods, 143.
Syſtems, 115, 160, ſee *Fundamental Point*, *Knowledge*.

T

Tares and Wheat, 39.
Temptation, 13, 161, 192.
- - Chriſt's, 43, 146, 244.
Teſtament, Old compar'd with New, 98, 149, 191.
- - of our Saviour at his Death, 187, 336, &c.
Thankfulneſs, 8.
Thirſt, Chriſt's after Souls, 51, 348.
Thomas's Caſe, 64, 285.
Thoughts of a Child of God, of what Kind? 80, 107, 349.
Toleration or Forbearance, 45, 144, 188.
Trinity Holy, 21, 24, 122, 212, 252, 284, 289. (7)

Truths

Digitized by Google

Truths Chriſtian, 330, 352, ſee *Fundamental*,

U

Unbelief (wilful,) the great Sin, 65, 66, 112, 323.
-- Remiſſion of it neceſſary, 12.
Unction, 159, ſee *Leading*.
Underſtanding, ſee *Judgment*, *Knowledge*.
Union, with Chriſt, 338, ſee *Jeſus Chriſt*
-- of Chriſtians, 139.
Virtue, ſee *Holineſs*.

W

Weakneſs, 334, ſee *Defects*.
Wedding-Garment of Chriſt's Righteouſneſs, 37, 260.
Will, free, 47, 150, 201.
-- God's, 255.
Witneſſes of Jeſus, 30, ſee *Preacher*.
Word, Chriſt ſo call'd, 57.
Works, our, do not merit Grace, 141.
-- good, how we are enabled to do them? 141, 198, 298, 353.
World, 35, ſee *Renouncing*.
Worſhip, Forms therein, 52, ſee *Religious Communions*.
-- ſolemn, or Liturgy, 200 312.
-- of Children of God, and other Men, different, 119, 188, 235.
Wounds of Jeſus, 353, 358 ſee *Suffering*, *Blood*.
-- ſtill retain'd in his Body, 293.
-- Indifference towards them, 320.
Wrath divine, 63, 117, 248.

Y Z

Youth, 143, 325.
Zeal, 5, 181.

Note, The Figures thus incloſed ( ) refer to the Author's Letter, it having arriv'd before the Index was printed off.

Texts

Digitized by Google

		pag.
Gen.	1. 1. & 2. 4.	24
	2. 22, 23.	260
	6. 3.	261
Job.	33. 14, &c.	346
Pſal.	2. 12.	14
	16. 8.	320
Eccleſ.	7. 1.	323
Cant.	2. 14.	320. 356
	5. 11. &.	348
	8. 6.	217. 353
Iſa.	42. 1.	117
	45. 21.	234
	53. 2.	48
	54. 5.	237
Dan.	7. 13.	235
	9. 24.	248
Zeph.	3. 17.	357
Zech.	9. 9.	60
Matt.	5. 45.	235
	48.	252
	12. 43.	81
	19. 17.	58
	29. 9.	12
	22. 11.	37
Mark	1. 15.	225
John	1. 1.	20
	11. 12.	201
	6. 63.	176
	14. 28.	49
	16. 22.	102
	17. 11., &c.	339
	20. 17.	116
Acts.	13. 48.	216
Rom.	7. 4.	46
	25.	44
	8. 3.	55
1 *Cor.*	8. 6.	116
	10. 31.	35
	13. 2.	198
2 *Cor.*	3. 18.	270
	5. 20.	2
	11. 3.	230
Gal.	2. 20.	263
Eph.	6. 4.	324
Phil.	1. 15.	280
	2. 7.	337
Heb.	1. 10.	27
	2. 14, 15.	87. 227
	5. 9.	22
	10. 26, 29.	323
	12. 4.	55
	12.	5
Jam.	1. 14.	303
1 *Pet.*	4. 17.	305
1 *Joh.*	1. 8.	249
Jude	19.	79
Rev.	3. 16.	348
	12. 11.	11. 55

Digitized by Google

Page 3 line 18 the kind Reader is desir'd to read as follows, ---- It is this: Rightly to manage the Fright Souls are in at their State by Nature, which is nothing but Sin, Misery and Death. Thundering at their depraved Inclinations, is not the first Step; for they neither can nor dare quit them, as long as they are Slaves of the Devil, and married to Sin. *Rom.* VII. But if you see them wishful, and sighing after a Redeemer, then tell them, "He is near at hand, *&c.*

p. 6 l. 25 *read*, hath been pleased to undergo in my stead.

p. 8 l. 15 as *Peter* in denying his Master, yet

ibid. l. 19 crucified Christ (*Heb.* VI, 6) by ---

p. 10 l. 14 whole Machine. I *Joh.* III, 8

ib. l. 27 Unbelief. *By one Offering He* (Christ) *hath perfected for ever them that are sanctified.*

ib. l. 31 as a Rock, and renders the whole Man positive.

p. 12 l. 8 from public Works, --- l. 10 any thing considerable. These he sometimes does ---

p. 13 l. 22 Marriage (*Rom.* VII) with

p. 15 l. 16 is even as noble as the Witnesses; she is all

p. 16 l. 13 faithful Preachers:

p. 18 l. 7 that sound Words spoken with Power have

ib. l. 27 The real Penance-Conflict, or *Agon Pœnitentiæ*, was

p. 19 l. 10 once for all, and instead of all.

ib. l. 14 we also in our turn inherit

p. 23 l. 22 written Word of God,

p. 25 l. *ult.* And then He whom they call the Father-God, will become something to me; the Charge

p. 26 l. 4 *instead of* only, *r.* principally

ib. l. 19 *inst. of* the Law, *read* Salvation by Law

ib. l. 27 Inclinations; whose Heart strives to have and possess something that is but Vanity."

p. 27 l. 19 might be reduc'd to Order and sweetly overbalanc'd, if not fully remov'd and abolish'd, and the

p. 28 l. 8 *instead of* Godhead, *read* Reign,

ib. l. 17 Oeconomies in the Divinity, whereby

p. 29 l. 22. from seeming Absurdity, only because

p. 30 l. 15 as he lived in *Thuringia.*

p. 31 l. 31 both spiritually dead.

p. 32 l. *ult.* returns to that (Christian) Religion, whatever it be; he

p. 34 l. 17 After a long interval of Time, the true

p. 35 l. 29 have attempted to form and educate themselves; and when their own Endeavours fell too short, that fugitive Spirit presented himself, in order to finish the Work of Selfishness.

p. 37 l. 31 the Sentence was, *Cast him away!*

p. 43 l. 13 to the Experience of thousands, and

ib. l. 18 a little good Confidence, somewhat

ib. l. 21 our Belief would ---- l. 24 no Man can be said to have Faith

p. 44 l. 18 truly in Jesus the Lamb of God,

p. 45 l. 16 such Points of Method for himself.

ib.

Digitized by Google

ib. l. 27 Forg. of Sins admi-niſter'd to our own Individual.

ib. l. 30 Admonition, (*uſus epa-normboticus.*)

p. 46 l. 28 as to become a Widow;

p. 48 l. 6 be render'd Satanical

ib. l. 20 don't fully believe ---

p. 49 l. 7 was truly a faithful

ib. l. 19 expoſed himſelf and the Truth! --- l. 21 *inſtead of* Hearts, *read* Minds

ib. l. 28 *at preſent,*" (for ſuch a Particle is neceſſarily to be underſtood, and it agrees with the Conſequence our Saviour draws thence, "you ſhould ---)

p. 50 l. 4 Token; the firſt Experiment of which St *Thomas* made, *John* xx,

ib. l. 21 where a

p. 51 l. 5 Redeemer, an old Friend as it were (2 *Sam:* vii, comp: *John* xiv,)

p. 53 l. 4 *Solomon*, who were both Sons of *David:*

ib. l. 16 compoſed of old as in

ib. l. 28 in a particular Reliance on our

p. 54 l. 25 and 27 *dele* ſhould --- l. 30 our Bodies being raiſed after ---

p. 55 l. 4 Church, or a ſort of Chapel of Eaſe, w. i.

p. 63 l. 18 thro' the Word on public or private Occaſions,

ib. l. 25 *inſtead of* Conſideration, *read* Speculation. --- l. *penult:* is Father of Mankind as God, who made them

p. 64 l. 7 all practical Texts of

ib. l. 29 a Likeneſs of him, that

p. 65 l. 4 *inſtead of* Correction, *read* Puniſhment,

ib. l. 18 in all this, the identical Cr. R. and S.

p. 66 l. 20 not punctual in thy Service.

p. 68 l. 23 having once over-ſhot themſelves, afterwards became cautious.

p. 72 l. 11 Deſtruction, Diſmembring and Diſſolution of

ib. l. 27 may be ſet to Reſt, and acquieſce in its ſole Object.

p. 73 l. 9 Childr.n of God, call'd the διασπορὰ, have no

p. 74 l. 3 truly, tho' unſeen

p. 75 l. 5 The f. Occ. of his private appearing,

p. 77 *referring to the Beginning of that Paragraph*, The Supper our Saviour ſpeaks of --- *add a Note at bottom:* The following Lines are extracted from a quite public Sermon.

p. 79 l. 1 have a Hoſpital among them, and

p. 83 l. 2 Body and Blood

p. 85 l. 16 ſuch a falſe Man as

ib. l. 21 another, who ſometimes may have

p. 87 l. 16 The total c. of

p. 88 l. 4 the Viſits

ib. l. 20 with their Belief.

p. 89 l. 9 *Hurons* or *River-Indians.*

ib l. 20 *dele* againſt us --- l. 22 as ſome did make him; in that they talk'd -- Manger, *&c.*" This

ib. l. 28 makes him in ſome reſpects.

p. 91 l. 24 Church-Diſcipline for governing Souls, the

p. 92 l. 17 any Merits, Abilities or Faithfulneſs of ours. And tho' Uprightneſs --- by Him, yet he helps even poor

p. 93 l. 5 *inſtead of* Puniſhment, *read* Affectation;

p. 94 l. 30 *Engliſh Canada;*

p. 95 l. 6 almoſt every where ſuſpected.

p. 98 l. 5 yet it

p. 102 l. 27 Speaking of ſome Leader of our Congregation, "He has, ſays he, a certain -- l. 30 and 32 *inſtead of* their, *read* his

Digitized by Google

p. 103 l. 1 in the whole Congregation. "

p. 108 l. 18 *inſtead of* the Divines, *read* ſome Divines:

ib. l. 28 Birth

p. 109 l. 23 to one another. (1 *Theſſ.* iv, 9. 1 *John* ii, 27)

ib. l. *penult.* of Jeſus the Lamb of God,

p. 113 l. 1 the g. Oec. and *Epocha*,

p. 114 l. 25 *inſtead of* Faith, *read* Hope

ib. l. 26 *begin the Paragraph thus*, Nay there is no Man, who only happens to hear a public Call to Salvation, but can be ſure

p. 118 l. 11 renders Him the acknowledged God of the Univerſe.

ib. l. 14 altho' we were his Brethren;

p. 119 l. 3 takes for her God, the Father,

ib. l. 11 certainly no other than our Saviour.

p. 120 l. 1 honour Him, *John* xiv, 6 Till

ib. l. 4 when coming from a Perſon who is not one H.

p. 121 l. 3 it firſt on *Thomas*,

p. 122 l. 1 Sufferings of their God for them,

ib. l. 9 Superſtition, (if they are alſo ſenſible People) have

p. 123 l. 8 might be yet reſtor'd, and as it were

To p. 125 *add this Marginal Note:* Out of a Synodal Speech.

p. 130 l. 10 Unitarians (ſtil'd Atheiſts by *Paul* and *John*, Eph. ii, 12. 2 John 9) who

ib. l. 12 believe, yet too

ib. l. 19 LAMB of God, *&c.*

p. 132 l. 25 the Point of the Exiſtence of a God more than probable,

p. 134 l. 23 from God's Wounds.

p. 135 l. *penult.* ſtill Strangers to God.

p. 137 l. 3 Zeyſt, *in the Province of* Utrecht, 1746

p. 139 l. 18 their Want of

p. 140 l. 4 For we can't differ

p. 141 l. 3 did not yet do -- l. 8 but having been ſtirr'd up hereby,

p. 144 l. 8 " Nobody can ſay, they

p. 147 l. 23 the Saviour plainly put on

p. 148 l. 30 with his welcome Kiſs

p. 150 l. 13 *inſtead of* Reprobation, *read* Predeſtination,

ib. l. 28 ſtick to their own Merit.

p. 151 l. 13 either from Fancy or Defect of Uprightneſs; commonly the p. C.

p. 155 l. 15 Termination in or , * [*and add in the Margin*: -- * as *Schneider*. *Pollask*.

p. 161 l. 24 and not even retain any thing of

p. 184 l. 15 is not out of

p. 210 l. 26 *ch.* xxiii, 11

p. 216 l. 13 *tells me ſo!* and there is no Riſque of being ever put to Shame. Notwithſtanding, we don't --- would lead to Fanaticiſm:

p. 218 l. 10 Ebullitions as it were of

p. 220 l. 21 commonly term'd a

p. 221 l. 19 to another perhaps in

p. 222 l. 3 is the neareſt Occaſion of F.

ib. l. 12 a prodigious vaſt Palace

p. 223 l. 8 *after* br. inſ. Creatures, *add*, *Pſ.* LXXIII, 22 *ib.* l. 11 Wiſhes (*Heb.* XI, 13) after

p. 224 l. *ult.* Μετανοεῖτε *and believe*

p. 225 l. 24 loving and familiar, but yet, being a mere Sp. --- I being now become a Man

p. 229

Digitized by Google

p. 229 l. 22 divine Worſhip, or prieſt-like Office, as

p. 231 l. 13 deem'd ſo by our Fellow - Creatures on

ib. l 20 and that other, *I am a S.*

ib. i. 21 Fellow - Citizen with all the Saints,

p. 233 l. 2 of the Lamb of God.

ib. l. 18 their maintaining the ſingular Number in Deity; wherein their Notions were ſo peculiar and original, that ---- l. *ult.* for them, is the ſame who was properly couch'd under that ſingular Number.

p. 235 l. 21 to God Almighty, who is theirs by Nature.

ib. l. 27 is the very ſame, in Quality of that Father

p. 236 l. 21 *art* alſo *worthy to*

ib. l. 31 Picture of that Harmony, in M.

p 238 l. 7 Satan himſelf perhaps,

p. 243 l. 18 Child and Virgin, under one Shape?

p. 244 l. 1 ~~human Soul~~,

ib. l. 7 a Carpenter at *Naz.*

ib. l. 13 happy Concluſion of

ib. l. 18 could for a Moment perceive no otherwiſe) --- l. *ult.* Piece of a Collect.

p. 245 l. 3 to explain in his own Words, that "He could --- till he ſhould

p. 247 l. 2 This is the Spirit of that Sentence He

ib. l. 21 rul'd them all the time *incognito*,

p. 248 l. 8 can't poſſibly, in our Circumſtances, conſider

p. 249 l. 25 wall'd off as it were;

ib. l. 28 is equivalent to Sealing - up --- l. 30 on a quite different Occ.

p. 250 l. 4 of a Fume begins to

p. 253 l. 23 Surely He *gave*

p. 256 l. 1 to do, the Queſtion may be, which I

ib. l. 17 no other Reſource; --- l. 23 don't underſtand, to Time, Circumſtances, and Almighty God.

p. 257 l. 5 ſtill be a Diſputer againſt his

ib. l. 24 tendereſt Conn. with this our

p. 258 l. 2 Thus it was with the Patriarchs: But after --- l. 16 but at length it was

ib. l 30 think of formal Law.

p. 259 l. 20 two Views, on one hand as --- l. 22 and on the other as one

ib. l. *antepen.* deſires no more than to be himſelf kept ſafe.

p 261 l. 27 *read Mark* xvi, 9

p. 262 l. 14 blows upon and quenches all S.

ib. l. 20 of the *Valley* and the *Shadow*

ib. l. 28 who ſhould be *changed* --- would loſe --- l. 31 was a miſtaken Way --- ſince it muſt have been a pr. Hon. and Pleaſure for her as well as us, to

p. 263 l. 5 has once touch'd and bleſs'd:

ib. l. 20 to become always *like* Him.

p. 264 l. 20 from ſpiritual Death to ſpiritual Life, and took that grand Step which

ib. l. 30 This Tenderneſs is the

p. 265 l. 6 ſolitary Travelling;

ib. l. 24 like the *Indians* when they firſt heard --- l. *antep.* we (being private Men) ought only to think,

p. 266 l. 28 Furtherance and immortalizing

p. 267 l. 21 But if it be one of an oppoſite Climate, where Men are not ſo attach'd to their Body,

p. 268 l. 6 pamper their Body: but

ib. l. 13 bleſſed Maſter who is

Digitized by Google

p. 269 l. 8 or my own Husband (respectively,)

ib. l. 19 of the Virgin *Mary*, --- l. 24 that the Members of our Body

p. 270 l. 30 sees a Copy of the Saviour,

p. 271 l. 2 of his dear Countenance:

ib. l. 17 *dele* that

p. 272 l. 14 waited for the formal Act the long

ib. l. *antep.* quite present to my Mind."

p. 273 l. 9 or that He received

ib. l. 18 has a particular Reference

p. 276 l. 23 For how could we know either F.

p. 278 l. 16 bears the humblest Heart

ib. l. 29 as Jesus Christ is defin'd to be, but

p, 279 l. 3 Being yourselves naturally unthankful, unl.

ib. l. 17 childlike Heart, and also one

p. 280 l. 28 when in ~~an Error,~~ -- l. *antep.* pure Seed that he sows,

p. 281 l. 15 into a Conversation with you,

p. 284 l. 23 nevertheless still the Sp.

p. 285 l. 3 in one who is our Fellow-Man; being assur'd, --- Channel to the Deity.

ib. l. 6 from the Son, from Jesus Christ;

p. 286 l. 8 more special Intimacy with

ib. l. 17 has ever been the Motto

ib. l. 29 Persecution itself won't --- it should only help

p. 287 l. 17 who have always used, and yet pub.

p. 288 l. 19 they insist bluntly upon our Saviour's having really --- l. 25 as if He actually was a Person

p. 290 l. 26 who can also just happen

p. 291 l. 6 be in itself wrong,

ib. l. 10 was originally intended

p. 292 l. 7 a famous Book

p. 293 l. 21 the Saviour's nearest Dom.

p. 295 l. 1 Object, the Rock-cleft of the Doves, and that we

ib. l. 23 *instead of* destin'd, *read* sure --- l. 30 predestinated for God's Ways, and of these

p 296 l. 11 actually Bride, is still more.

p. 297 l. 2 these latter by themselves, is

ib. l. 25 open to him the dreadful Truth of our natural Misery, together with the Support

p. 299 l. 21 with great Advantage,

p. 303 l. 18 Here therefore our Creator has a Pre-eminence too,

p. 304 l. 14 hardly any Inducement more to Sin; it seems as if there were neither

p. 306 l. 16 by his Make, tho' ~~not~~ absolutely exempted from falling, yet was not necessitated thereto, but

p. 307 l. 23 *insert*, An Instance of his resenting this, is to be seen *John* xxi, 15. Perhaps moreover the

p. 308 l. 2 since it is only thro'

ib. l. 26 *Deus quidam moritur.*

p. 309 l. 24 were as yet perhaps pretty much what one calls *Socinian.*

ib. l. *antep.* with Jesus's Blood,'

p. 310 l. 6 proves to be eminent:

p. 311 l. 4 and Propr. of the Title.

p. 312 l. 15 *All hail! Thou* ---

p. 314 l. 8 and to employ his own c. Affec.

p. 315 l. 6 is, to provide Food, shoot Bears, *&c.*"

Digitized by Google

p. 317 l. 27 all that is merely *ours*,

p. 318 l. 25 ſome Men's tho' imperfect Th. and A.

p. 319 l. 9 not yet arriv'd at

p. 322 l. 16 ſanctifying of the acc. E.

p. 324 l. 20 *read Eph.* VI.

p. 325 l. 14 *every where at home.* (Cives Univerſi.)]

p. 326 l. 28 whether in a *Gymnaſium* or private Education ;

p. 327 l. 13 who purpoſely continue ſingle after ---

p. 328 l. 7 ſerve God as acceptably,

p. 330 l. 4 appears, as in all his Diſcourſes, ſo particularly in his noted Manner of ſpeaking, *It is written.* Again, *What is written? how readeſt thou?* Luk. x.

ib. l. 20 *after*, are perceiv'd ; *add*, leſt by any Attempt of correcting dubious Places, fundamental Truths might be alter'd. --- l. 27 eſpecially the eſſential, moſt

p. 331 l. *antep.* all that is now Truth, will indeed rem. ſo,

p. 332 l. 12 *us true to and faithful in*

ib. l. 20 ſome Lands ſpontaneouſly became

p. 333 l. 16 to acknowledge and adopt

ib. l. *penult.* and become a Spect.

p. 334 l. 25 We find him in that Hour behaving

p. 336 l. *antep.* have any Title more to do :

p. 340 l. 15 *the Magnanimity of W.* --- l. 22 undaunted Intrepidity,

p. 341 l. 2 good Impreſſion on theirs and every Heart.

ib. l. 12 It c. in this, that He, not being obliged to do what He did, yet did it.

p. 342 l. 27 muſt not pretend to be without Str. herſelf.

p. 346 l. 24 Heaven tho' they could.

p. 349 l. 7 eaſily maintains his Place with

p. 351 l. 16 inſt. of *Back*, read *whole Corpſe*,

p. 352 l. 19 or *Calviniſt*, *add*, Presbyterian or Epiſcopal,

p. 353 l. 19 as Seal and Letter ought to be united ,

p. 354 l. 5 Prophet's Staff, (2 *Kings* IV)

ib. l. 17 is ſaid to wear his nuptial --- l. 21 for ſo it is declared ,

p. 358 l. 11 that at all Events his Heart would ----

ib. l. 27 will be able to ſurprize our Mind and engroſs our Heart.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Österreichische Nationalbibliothek
+Z1
Digitized by Google

Digitized by Google